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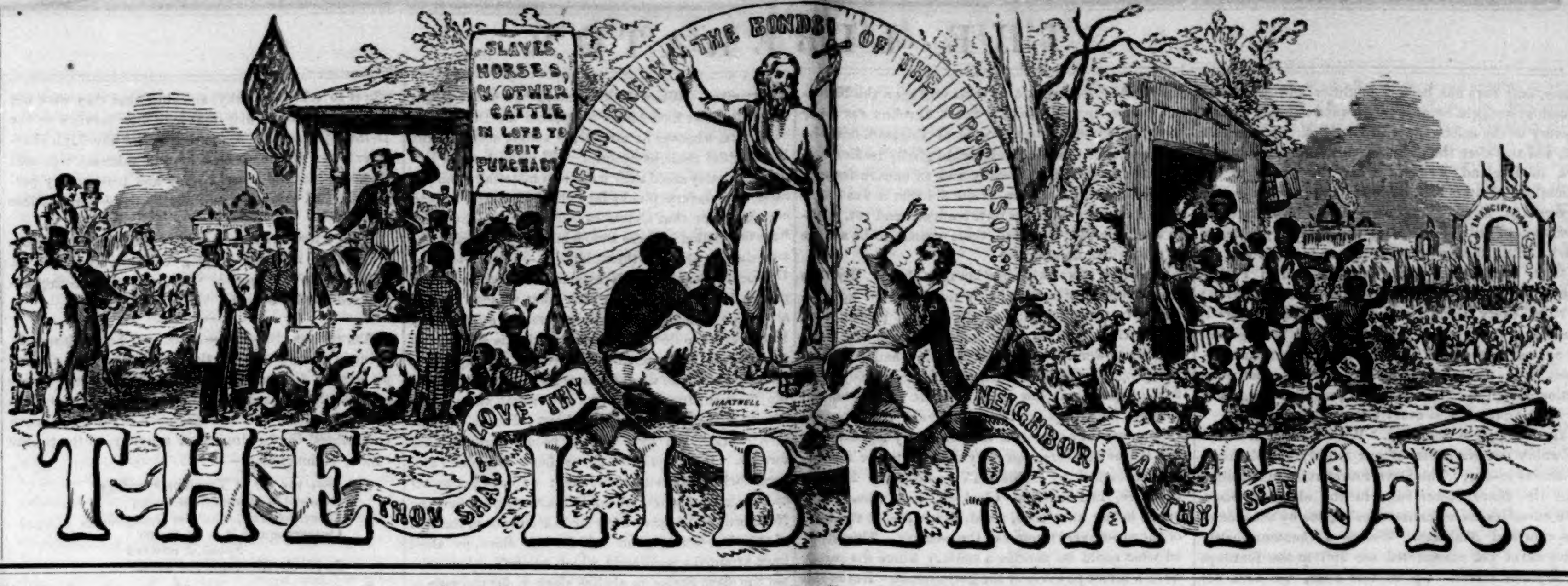

NO UNION WITH SLAVEHOLDERS.

The United States Constitution is 'a covenant with death, and an agreement with hell.'

☞ 'The free States are the guardians and essential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but *they are without excuse in aiding other States in binding on men an unrighteous yoke.* On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and *must walk in it.* To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.' —WILLIAM ELLERY CHANNING.

WM. LLOYD GARRISON, Editor. Our Country is the World, our Countrymen are all Mankind. J. B. YERRINTON & SON, Printers

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REFUGE OF OPPRESSION.

From the Boston Post.

THE NEW CATECHISM,

GENERALLY IN USE IN NORTHERN CHURCHES.

Stand up, and let me catechise—
(Not on the shorter plan;
That's too 'old fogy' for the wise)—
Q.—What's the chief end of man?

A.—It is to think, or e'en pretend,
The negro is a saint,
And blame the Maker of all flesh
For putting on the paint.

Q.—Was man created good at first?
And did he fall from grace?
A.—None were at first created good,
Except the long-heeled race.

Q.—Well, what is sin? My gentle friend,
You're posted, and can tell.
A.—Sin is th' 'agreement made with death,
And covenant with hell.'

And all who love the UNION dear,
The CONSTITUTION brave,
Are sinners of the foulest sort,
Whom salt can never save.

Q.—What do the Holy Scriptures teach?
And what's effectual calling?
A.—They teach us niggerhood to preach—
It's 'Nigger!' to keep bawling.

Q.—Sanctification—what is that?
What, when and how begins?
A.—It's niggerism, sir, throughout,
And hides a host of sins.

Q.—What is the sum of the commands,
By which we must abide?
A.—To hate thy brother at the South,
And 'let the Union slide.'

Q.—And what is faith, my smiling friend?
A.—Well, you don't pose me yet;
Faith is the evidence I have—
Enables me to bet.

It is a firm and fixed belief
That negroes will prevail,
And something good turn up for me,
And be it head or tail.

Q.—What instruments do angels play?
What songs sing they above?
(Old fogies used a golden harp,
Their song, redeeming love.)

A.—Me glad you ask that queshun, sar—
A banjo of one string,
And 'Nigger! nigger!' is the tune
Eternally they sing.

THE U. S. CONSTITUTION AND SLAVERY.

To the Editors of the Journal of Commerce.

GENTLEMEN:—I ask you to oblige me by giving publicity to the following remarks upon the Slavery question in your widely-circulated Journal.

The continued agitation of the Slavery Question has attracted the attention of the thinking men of both Sections, in order to ascertain how far the rights of either Section have been infringed by political action of the other; and Southern men have come to the conclusion that they have all along been cheated by compromises, and deluded by the baits of Popular Sovereignty, which merely grant to them a part of the rights already secured by the Constitution.

Great stress is laid by Northern Agitators upon the 'aggressions' of the South. Now what are these 'aggressions'?

The Constitution is evidently superior to all United States or State enactments, and its provisions are binding, no matter under what circumstances States or Citizens may endeavor to render them inoperative and void. Now if any Republican can point me to a solitary instance in which the South has claimed more than the Constitution guarantees to it, I will yield to one 'aggression;' but I deny that the most 'Ultra fire-eating Disunionist' has ever claimed more for the South than it is justly entitled to, and I contend that the Constitution gives to the Citizens of the South privileges which they never insisted upon exercising.

The right to carry slaves into the unoccupied Territory of the United States is now admitted by North and South. The facts, that (once there) they are under the protection of the Constitution, and that no Territorial legislature can abolish Slavery, are equally true, and can be proven beyond the possibility of a doubt.

Now I would go still farther, and assert, that, as the Constitution acknowledges slaves as property, and the practice of the U. S. Courts is to treat them as 'goods and chattels,' and as moreover the Citizens of each State are entitled to all the privileges and immunities of Citizens in the several States, (thus creating as it were a general Citizenship throughout the whole Confederacy,) the right to convey property (acknowledged as such in any State) into any other State, and to hold such property, is also conferred by a fair construction of the Constitution.

If it were not so,—if the right to property in one State were invalidated by the laws of another,—the advantages conferred by this general citizenship would at once be completely destroyed; and this would tend to increase the jealousies and ill-feelings already unfortunately existing between the various States; for it would enable each State to favor its own citizens and to foster its own productions by the passage of special property laws; which is directly prohibited by the clause already quoted, and by the power given to Congress to regulate commerce between the several States. Property acknowledged as such by the laws of one State, can be held therefore in any other; and no local enactment can deprive the owner of his slaves in any State, no matter what the local laws may be, such right being (in my opinion) conferred by the Constitution of the United States, which cannot be superseded or invalidated by any State Laws, it being superior to them all. In that instrument they have yielded all right to legislate upon the subject of slavery, and having given up that right, it cannot be resumed at pleasure. Now, if I am right in this construction of the Constitution, the South has never insisted, and probably never will insist, upon the full measure of its rights. It never has shown any inclination to avail itself of the advantages given by the clause of the Constitution which I have quoted, and which is one of the most important in that instrument; it being a bond of unity between the several States. And yet, in face of these facts, we are constantly told that the South is 'aggressing' upon the rights of the North. Almost all the agitation upon the question of slavery has arisen from ignorance of the social workings of the 'peculiar institution.' Its 'horrors' (so far as my observation enables me to judge) exist only in the minds of those who know nothing of it, except through the ridiculous stories appearing in Abolition prints. I freely admit that there are 'hard masters,' men who treat their slaves badly, but they have the scorn and contempt of the whole community in which they reside. No man is so little respected here, as one who treats his negroes badly. Were this not so, self-interest (that controlling element in the nature of man) would prevent the cruel treatment of slaves; and farther still, they have the protecting arm of the law around them. Bold and bad must be that man who (acting in defiance of law, in opposition to popular opinion, and directly at variance with his own interests), can also resist the whisperings of his own conscience.

I candidly admit that I was agreeably disappointed (on coming South) in regard to the treatment of slaves. I expected to see some 'brutality,' some discontented creatures, and a country almost ruined by the 'blasting influence of slavery.' But to my surprise I found that my ideas were erroneous, and that the negroes are far better treated, fed and clothed, and in a far better condition, than the free negroes of the North. I do not advocate the system of slavery, but I do believe that the state of slavery is far preferable to a general emancipation. Its evils are exaggerated, and its blessings are under-estimated. I am convinced that it has proved of positive advantage to our country; and although I hope at no distant day to see our country entirely free, yet I feel assured that it would be far better to have slavery perpetuated, than to devise any scheme for immediate abolition.

All (in my opinion) that is needed to eradicate Black Republicanism from our land, and to quell forever the agitation of this question, is, to have every Northern man spend three months in the Southern States, and thoroughly to inform himself in reference to this question. If this could only be done, nothing further would be said of the evils of slavery and of Southern 'aggressions.'

Yours respectfully, J. C. C.

ALABAMA, July 16th, 1859.

SELECTIONS.

BRITISH ABOLITIONIST MOVEMENTS.

LEEDS ANTI-SLAVERY ASSOCIATION.

This Society held its annual meeting last month, in Leeds, under the presidency of Joseph Lupton, Esq. The following report of the proceedings is taken from the *Morning Star*.

The CHAIRMAN, in opening the proceedings, alluded in terms of sympathy to the death of Mr. Sturge, of Birmingham, and Mr. Hovey, of Boston, U. S., both of whom were known as invaluable friends of the anti-slavery cause. He concluded by reading the annual report. The committee said they felt conscious that they had been able to do but little, in comparison with the magnitude of the object in view, but they were thankful in believing that their efforts had not been altogether in vain. They were strengthened in this belief by the assurance of their friends and faithful laborers of the American Anti-Slavery Society, and were therefore encouraged to continue their humble endeavors. In addition to the distribution of tracts and the further occasional issues of the *Anti-Slavery Pilot*, posted to editors, &c., the Committee had printed a large edition of the admirable speeches of the Earle of Carlisle, Edward Baines, Esq., William Edward Foster, Esq., and other gentlemen, at the soiree, in December last. After observing that better accommodation had been made for the library, which, through the kindness of the Committee of the Young Men's Christian Institute, had been placed in the rooms of that institute, under the care of the librarian, the Committee stated that several volumes had been added during the year, and continued as follows: In the conviction 'that the American Churches are the upholders of slavery, your committee proposes to unite with the "Young Men's Society," in issuing a remonstrance, or an appeal from British Christians to their brethren in America on this momentous question. But they feel their hands somewhat weakened, and their strength paralysed, from the fact, that some who have hitherto worked well with them have recently thrown their weight into the pro-slavery scale, by giving their countenance to one or more of those insidious characters whom our fellow-laborers in America enforce upon us; they are the greatest stumbling-block and hindrance in the way of anti-slavery progress amongst them. We look upon it as a vital point, and it therefore especially behoves us to take care that we do not impair our testimony against the sin of slavery, by countenancing any man who visits this country from the land of slaves, without having first clearly ascertained his position as an Abolitionist, and whether he himself, and the churches or bodies he is connected with, do in reality discountenance Slavery.'

The Rev. Dr. BREWER moved that the report be adopted, printed, and circulated, in an appropriate speech, expressing his conviction that the danger did not rest only with America, but was extending to France, and even to their own country. From a document he held in his hand, he learnt that they had paid twenty millions to free the slave, and forty millions to suppress the slave-trade, but notwithstanding this, thousands of Indians and Chinese, under the name of 'emigration,' were annually bought and shipped to British Colonies, where they were subjected to many of the evils of the old system of slavery. (Hear, hear.) There was this additional evil attending the 'emigration scheme,' that it flooded the labor-market of the colonies; and in Jamaica, displaced the negro population, whose freedom they had paid so much to obtain. The effect of this emigration scheme would be to pauperise the middle classes of Jamaica. He dwelt at some length on the adoption by the Americans of the hideous Roman law as affecting slaves, and on the demoralising effect produced by slavery both upon the slave and the white population.

Mr. W. WAILES seconded the motion, which was unanimously carried.

Mr. J. WALKER moved a vote of thanks to the Committee for the past year, and proposed their re-election for the ensuing year.

Mr. THOMAS HARVEY seconded the motion.

The Rev. W. HUDSWELL briefly moved the next resolution, which was as follows:—'This Association, deeming it highly desirable that the friends of freedom in every land, but especially England, should encourage and support the Abolitionists of America in their arduous yet hopeful endeavors to free the slave, recommends its members, by liberal subscriptions, to enable their Committee to remit a much larger sum than previously to the "American Anti-Slavery Society."' Alluding to that part of the report which referred to the visits of pro-slavery ministers to this country, he expressed his conviction that there was really no sympathy with such ministers, and that if their connection with the pro-slavery party was clearly established, they would fail in obtaining audiences amongst the religious communities of this country.

Councillor SHACKLETON seconded the motion, and it was adopted.

Mr. HORNER addressed the meeting as to the reception which ought to be given to pro-slavery ministers on their visits to England; and, after some remarks from other gentlemen, a vote of thanks was passed to the Chairman, and the proceedings terminated.

RESULTS OF EMANCIPATION.

Although few persons in this country, who have paid the smallest attention to the subject, believe that emancipation has not been perfectly successful, it is well, from time to time, to furnish them with additional evidence to strengthen their convictions. We have been permitted to publish the following extracts from a letter addressed to the late Mr. Joseph Sturge, from Barbadoes, under date of the 5th of May last, the writer of which is a man of mark in the island, occupying a high position, and to whose testimony implicit credence may be given.

'There can be no question—there is none amongst any class of persons here—as to the beneficial result of emancipation in this island in every point of view. All classes participate, less or more, in its benefits, and none more than the planters themselves. The people are generally well behaved, industrious, anxious to improve their condition by every means in their power, and never unwilling to work as long as they can hold up whenever a fair inducement is offered to them. For a kind, considerate employer, they are ever ready to do all that could be reasonably expected of men in their circumstances; for one that is barely just to them, that pays them regularly and ungrudgingly for their labor, and is not on the alert to take advantage of them at every turn, they never object to work for fair wages; and even those of an opposite character find little difficulty, under ordinary circumstances, to get their lands cultivated and the work of their estates done. This being the character of the emancipated slaves as a body in this island—a character which no one at all acquainted with them will refuse to accord them—is it reasonable to suppose that the people of the very same race in the other colonies are naturally and essentially different in their character? that, with fair inducements to labor, they are idle? that, with kind, considerate treatment, they are refractory, abusing the indulgence which they cannot appreciate? that they care not to better their condition, neglect the opportunities that offer to that end, and utterly indifferent as to the future, and limit their exertions to the mere gratification of the present? How can we reconcile this picture with that presented by the state of things here in Barbados? The difficulty is surely not overcome by saying, as the writers opposed to us do, that Barbados is an exception to the other colonies. This is not to account for the supposed vast difference in the character of the same race of people in those other colonies and Barbados, but to evade the question at the outset. There is, in fact, no truth in the character given to the laborers in the other colonies as regards their alleged idleness and unwillingness to work, their want of thrift, their indifference to future comfort in an improved condition, and their care for only present gratification. They simply prefer giving their exertions in that direction which appears most profitable to them, and, generally speaking, will only work for hire in the plantations when they *can't do better*; in other words, they look to their own interests in the matter rather than to the interests of the planters; and this is, I apprehend, a very common trait of human nature every where. The planter wants labor to cultivate his fields, and offers a certain sum for it; the negro has labor to dispose of, and can turn it to better account in some other direction; he therefore refuses the offer of the planter, and forthwith he is slandered as an idler, a vagabond, a most pestilent fellow, whom it were purely mawkish sentimentality to keep any terms with. Tax him, of course, in his food, his clothing, his implements of labor, the lumber he builds or repairs his hut with, the medicines he administers to his wife and children in sickness—in a word, tax him, right and left, to supply the poor planter with the labor he refuses to render.

'Did it never occur to you as somewhat strange, that, with the alleged great scarcity of labor in the colonies clamoring for immigration, wages continue all but stationary at what must be admitted to be very low rates? In accordance with an admitted law, every thing else rises with a short supply, but wages of labor remain the same. The planter, in fact, has quite made up his mind to give only a certain rate of wages, what *he thinks* sufficient for the negro, who has 'few wants;' and he measures the supply of labor by the readiness with which he can obtain it at this fixed rate. With quite as much justness might one of your manufacturers declare that no operatives in his line of business were to be had in Birmingham, because, fixing a lower price for their labor than the state of the labor market justified, they could not be got to work with him for that.—*London Anti-Slavery Reporter.*

From the London Morning Star of July 14.

REVIVAL OF THE SLAVE-TRADE.

Last night a public meeting was held at the London Tavern, to hear statements respecting the traffic in Chinese and coolies, carried in British ships to British and foreign colonies, and to adopt a memorial to Government, praying for a committee of inquiry into the subject. The attendance was very numerous. Lord BROUGHAM occupied the chair; and near him we observed Stephen Bourne, Esq.; Rev. S. Green; Chisholm Anstey, Esq.; Charles Buxton, Esq.; Mr. Samuel Sturge; Mr. Henry Sterry; Rev. John Clark, Jamaica; Thos. Sercomb, Esq.; Mr. J. Cooper; Rev. H. Richard; Mr. Thomas Binns; George Thompson, Esq.; Rev. J. Tod Brown; Dr. Thomas Hodgkin, M. D.; Rev. A. H. Dick, M. A., Jamaica; Mr. William Allen; C. Gilpin, Esq., M. P.; &c.

The noble CHAIRMAN, in opening the proceedings, said: It gives me very great satisfaction to meet you here this day, in order to take into consideration a subject of very great importance—deeply interesting to all the friends of humanity, and, I would add, to all the friends of a sound, well-considered, and just policy of Government. The main object of our meeting is the state of the immigration into our colonies of the coolies from our East Indian possessions—the coolies and the Chinese from our settlements in that part of the world. There are many differences of opinion upon this particular, and, whether or not there exists in our West Indian colonies, and generally in our colonial settlements, the want of labor, which, it is contended on the part of those who favor the introduction of those classes, exists, or has existed, for the last five and twenty years, since we liberated our negroes or slaves—whether that exists at all, or, at any rate, whether it exists to the degree to which it is alleged to exist—is a question which, I think, seriously deserves enquiry, and which it would be rash to give a confident opinion upon one way or another without further investigation. Now, I have often been charged by the West Indian body of hostility to them. I believe, on the contrary, that I have been their best friend. (Cheers.) First, in promoting the abolition of the universal slave-trade (great cheering)—next, in continuing to promote that object after the liberation of our slaves, when it became still more necessary than ever, for the West Indian body, that the traffic in African slaves should be put down entirely. For who and what are they that mainly oppose and thwart the schemes, the great schemes, the lawful schemes, of the West Indian planters? It is their real enemies, or the sale of slave grown sugar in foreign settlements. That is what they mainly suffer by, and will continue to do so till the slave-trade is really and effectually put down all over the world. (Cheers.) Our West Indian planters suffer just as much in their lawful interest as the cause of justice and humanity suffers in its interests. But the coolies—the immigration of the coolies—is said to afford a great relief to that body. (Hear, hear.) If it be so, and if they shall show that in consequence of the liberation of their negroes, and the slave population of our colonies being converted into a free population, and a free population somewhat given to agricultural labor—somewhat given to the raising of sugar—not so much given to that agriculture as is necessary perhaps, (that is their statement,) as is necessary for the interest of the planter—but if it be so, and if they really do want a sufficient supply of hands, far be it from me to say that they ought not to have the benefit of immigration, provided it can be secured to them free from the risk of reviving under another form and in another name the old slave-trade. (Loud cheers.) When I broached this subject the other night in presenting some petitions to the Lords on the matter, I was told by my noble friend at the head of the Colonial department, there was no doubt that the planters felt a want of hands when they are willing to let themselves be taxed in order to enable them to obtain the supply of foreign hands, coolies and others, which they require. And no doubt it is a very severe test to apply to men's motives, and to men's feelings—taxation—to see if (and it is true universally), to see if these planters choose to be taxed—submit to be taxed. If so, it is a real proof that they see a very great want of hands, and but for that want of hands, they would not submit to be taxed. My answer is that they do submit to be taxed, but that the tax is not confined to themselves. The poor negro is taxed as well as the planter. The liberated African, the liberated Creole, the slave population, is subject to the same tax, but less in proportion, no doubt, because their means are far more slender: but in proportion to their means, the same weight of taxation, and with this difference: the planter pays the tax in order to obtain a supply of hands, the negro pays the tax in order to have his labor cheapened by that supply of hands, so that he burns the candle at both ends. He pays the tax and he lowers the wages ('Hear, hear,' and a laugh.) I do not mean to say that this is a clear proposition any more than the other, which asserts the want of hands and the necessity of immigration; but I say that at least this demands investigation; and what I would strongly recommend to this meeting would be to confine itself to a demand for inquiry; not a one-sided inquiry—calling witnesses all on one side who are of one opinion, but I would call witnesses on both sides—those of the planters as well as those of the negroes. And if there is a third party which is neither leaning towards the one party nor the other, I would call these witnesses, and let the whole be examined. Now I have given you very shortly my notions of the case. I don't wish to detain you, especially in the present state of the weather, which, for even those who listen, is sufficiently oppressive, and for those who speak, still more so. I therefore have stated as shortly as I conveniently could, what the object of this meeting is, and I have only now to recommend that you will give a fair and patient hearing to all who address you, whatever may be their opinion. I may add that the Bishop of Oxford is exceedingly sorry he could not attend this meeting, as he would have been compelled to leave at a very early hour. He has desired me to express his great regret at not being able to attend. And I cannot name the name of Wilberforce—(great cheering) without having recalled to my recollection him towards whom the feelings of veneration and of affection strive in my bosom for the mastery. My reason for not reading this letter from the right rev. prelate is, that it is full of kind expressions to myself personally. The noble lord resumed his seat amid great cheering.

The letter was as follows:—

'JULY 12, 1859.

'MY DEAR LORD BROUGHAM,—I am grieved that I cannot be with you to-morrow night to show my deep interest in that undying cause which occupied your early energies, and which still owes as much to your marvellously unabated powers. I am obliged to leave town in order to preach on the Thursday morning, at a long distance from London.

'I am, most sincerely yours, S. OXON.'

Mr. CHAS BUXTON, M. P. moved the first resolution:

'That this meeting, having heard the statements which have been made on the subject of the present system of obtaining Indians and Chinese as laborers, and their employment in British colonies, considers it desirable that a memorial should be presented to his Grace the Duke of Newcastle, her Majesty's Secretary of State for the Colonies, praying him to promote the appointment of a committee of the House of Lords to inquire into the whole subject.'

He said: I have very great pleasure in moving this resolution, because I quite agree with the noble chairman that inquiry is the very thing we want on this subject. We have at present no means of comparing the statements one way or the other. The facts appear, as it were, under a cloud, the greatest differences of opinion exist even amongst those who have sedulously studied the whole subject; and it will therefore be of the greatest possible advantage to have an impartial committee of the House of Lords inquiring into it, for I believe its report would allay much bitter feeling on this subject in the colonies themselves, and in fact be attended with the greatest advantage to the West Indians themselves.

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Lord BROUGHAM, in introducing the next speaker, said that among all the friends and fellow-laborers of a quarter of a century in the abolition cause, George Thompson stands pre-eminent. (Cheers.)

Mr. GEORGE THOMPSON, in supporting the resolution, said he was sorry the question before the meeting was so complicated in its various relations that it was difficult to fix the minds of those whose attention had not been previously directed to the question. The work they were called to do to-night was supplemental to that which was done a quarter of a century ago. They had labored for the freedom of the negro in the full and absolute sense of the word, and not only for his personal freedom, but to enable him to build upon that the merits and virtues of an enlightened citizen—to place him, at least, in the circumstances in which any man should be placed who was born in an humble position of life. Englishmen were bound to fulfil that contract—to see that the negro was not by artifice, or by professions of political economy, deprived of his rights, and robbed of the fruits of his honest industry. He would not go into the political economy of the question; that might be settled elsewhere. If Jamaica or any of the colonies wanted laborers, that could be inquired into. Was it from China or India alone or chiefly that they could be supplied? Would the emigrants be insured a free return to their own country if they desired it? These matters would have to be inquired into. There were three parties in court. The negroes whom England had emancipated, and whom it dare not desert; the planting population, whom they did not regard with an unfriendly eye, but they loved the negro because there was none else to pity him. They loved his cause because it was the cause of justice, and unless that cause had been won by the matchless eloquence and by the earnest labor of such men as the noble lord who filled the chair—(applause)—the negro would have remained in slavery still. He was one party in court, the planter was another. They did not wish the planter ill, but contrariwise—good; still, if they could not get the labor, they sought but by acts opposed to honesty and justice, let their interests kick the beam. (Cheers.) He held it to be a self-evident proposition that the men who were brought to the West Indies—he cared not by what means—he cared not where they were sought, where found, to what port they were taken, by what ships or by what merchants they were sent to their future scenes of labor; but he held it to be a proposition which every man on that platform, who came either from India or China, would support, that neither the wretched Chinese on the one hand, nor the hill Coolies of Bengal or Madras on the other, had the capacity to enter into the contract by which they were unjustly bound. They could not talk the language of those who hired them; they had no knowledge of geography, any more than the infant of yesterday. They had slumbered under the groves of their native fields, and turned up with a share the soil of their native land, but beyond the duty of the day, in the spot where their breath was given them, their comprehension went no further. Intelligence in the Indian community there was as bright and pure as our own; but those classes came from the very lowest caste. They were certainly not outcasts; but among the castes of India they were the Sudras—the servile caste—and, therefore, utterly ignorant, all knowledge being forbidden them by the ecclesiastical institutions of their country. He maintained there were none amongst them, whether the compact were just or unjust, even if it were as just as they (the society) thought they had evidence to prove the contrary, not one of them would be competent to enter into that compact. (Hear, hear.) With regard to Calcutta, how were they obtained in that country? He was not cognisant of any such flagrant abuses as those which Mr. Anstey had referred to as constituting the character of the immigration from China, but he knew that miscreants went about India, and, by the most heartless misrepresentations, sought to induce the coolies in that country to go to Calcutta. If, on their road to Calcutta, or if while in Calcutta, they obtained an inkling of truth in reference to what was really meant by the magnificent statements which they had previously heard—if they evinced an unwillingness to enter into the contract, what was done to them? Were they dismissed to their homes? Nothing of the kind. If ten men out of the fifty were suspected by the head man among the natives who crimped them, when they were called up by the European whose duty it was to pass them, then ten other men, of a class always lying in wait, were hired to go up and personate the unwilling ten, and after they had been entered and passed, they then retired to their former position, and the ten unwilling men were obliged, *nolens volens*, to submit to their fate. (Cries of 'Shame.') The first thing to be done was inquiry. If there were any who differed from our views, they would show their confidence in that course, rather than their distrust, by saying, with the society, 'Let there be an inquiry'—an inquiry into the true facts—the facts of the demand and the supply of labor in the West Indies; the dry facts of the question whether the negroes were, in their capacity as tax-bearers in the West Indies, contributing, in part at least, to bring into the country those who would beat down the market, and deprive them of the full value of their labour. They would come to that great question, 'Are we to see revived and carried on that disgraceful and execrable commerce in the human species which disgraced England not half a century ago, and the memory of which has not yet passed away from the minds of those who are in this Assembly?' (Cheers.) Should this commerce in God's image (hear, hear) be revived and carried on, under the specious and dexterous pretence grounded upon an admitted claim—if it were just—to additional labor in the West Indies? ('No.') Should the wants of a few planters for the growing of a few hogsheads of sugar, and the recognition of that want by the generous community of this country, lead to the revival of those horrors which characterized our colonies some 50 years ago? ('No.') He said, 'Support the Anti-Slavery Society in its multidinous efforts.' It was an ungrateful task for a committee to sit in London for the purpose of going into statistical details, the result of which might be to bring people into conflict with a most respectable, worthy and influential class in this country. They wanted no conflict or controversy of the kind, but they dare not shrink, if they saw the rights of the negroes on the one hand, or of the Indians or Chinese on the other, imperilled. He said then, 'Support the society in the prosecution of their claim to that inquiry,' and when it took place, he hoped the scope of the committee would be such as to bring under review all the topics brought forward that night, so that when evidence had been taken on the subject, they might meet in that hall, either to co-operate with the West India party for the maintenance of their property there, or to say decidedly, 'We must do the deed which our fathers did before us.' That which my Lord Brougham did in 1811, they must do in 1860. (Applause.) They must set their foot on the traffic as a sin to be abolished, not an evil to be regulated—as a crime against God, under whatever name. (Cheers.) For that purpose, they must give to the society their best encouragement, and he trusted then that they should soon see the enormities to which Mr. Anstey had referred dragged fearlessly to light, and then they should be enabled to add to the list of the humanities of this country yet one more; then should England stretch out her hand on the left to China, and on the right to India, and say, both to the men who dwelt in the Celestial Empire, and to those living in that vast region which owned the sovereignty of Queen Victoria, 'We recognize in you friends, brothers; we regard you as those who are entitled, by that bond,

Wherever Briton's power is felt,
To feel her mercy too.'

(Great applause.)

Mr. L. A. CHAMEROVZOW, the Secretary of the Anti-Slavery Society, then read the memorial which was to be embodied in the second resolution. Among other statements it contained the following:—

'That your memorialists, without detailing the abuses and evils of the present system of so-called immigration, consider it to be specially objectionable, because no relative proportion between the sexes is maintained, because no measures are adopted for the moral or spiritual welfare of the immigrants, and because there is no effectual government agency to check the abuses incidental to the procuring of them, either in India or in China, in the absence of which the traffic has degenerated into a new form of the slave trade. That your memorialists have recently had their attention drawn to the whole question of immigration, in consequence of the sanction which has been given by her Majesty's Government to a bill, passed in December last by the Jamaica Legislature, identical in its main features with one that was disallowed the year before, and of an official announcement to the effect that the Emperor of the French had consented to abandon his scheme for purchasing Africans as laborers for the French colonies, on condition of his being permitted to obtain an unlimited supply of immigrants from India and China, under the sanction of the British Government. That your memorialists consider it highly reprehensible that British ships and British capital should be employed in procuring Indians and Chinese, and conveying them to Cuba—a foreign colony where slavery exists—and that measures ought to be adopted to prohibit the practice; at the same time, your memorialists are of opinion, that, so long as the present system of obtaining Indians and Chinese, under contract to serve for a term of years in the British colonies, is persevered in, her Majesty's Government cannot remonstrate with effect with foreign Governments for following its own example, even in cases where the admitted evils and abuses of the system are more flagrant. That your memorialists have observed, that the main plea upon which a demand for immigrant labor in the British colonies is advanced, is an alleged deficiency in the available supply of Creole labor, sustained by allegations of indolence of the enfranchised laboring classes, and their disinclination to work for wages. That while your memorialists possess conclusive evidence that the latter allegations are absolutely untrue, they are not prepared to assert that, in relation to the vexed question of the supply of available labor, the position of every colony is the same; nor do they consider that in any of them the deficiency is so great as is represented, and more especially in Jamaica, where considerable numbers of laborers are in absolute want of employment. Yet being in no wise averse to promote a perfectly free immigration into those colonies, at the sole expense of those who employ the foreign laborer, they are of opinion that the time has arrived for a full and impartial inquiry into the whole subject of the supply of labor, and the operation of the schemes of immigration which have hitherto been tried. That your memorialists, therefore, most respectfully pray that you will be pleased to promote the appointment of a committee of the House of Lords, to inquire into the condition of the West Indies, so far as regards the alleged deficiency of labor in them, and the causes thereof, and into the working of the present system of immigration in those colonies which have received immigrants, as well as into the means employed in the East Indies and in China to obtain immigrants from those countries.'

The speaker then addressed a few remarks to the meeting in reference to the misrepresentation, which he could consider was nothing but wilful, that had been promulgated regarding the society, especially by the *Times*. He did not wish to place himself in opposition to any journal, but for the sake of the cause he had sent to the *Times* a statement contradicting the allegation which had been made in that journal, that the native and Creole population of Jamaica had contributed nothing to the expense of obtaining fresh labor, but the statement had been taken no notice of. He concluded by mentioning the features of that statement.

The second resolution, which was moved by the Rev. J. Clark, of Jamaica, seconded by the Rev. Mr. Barrett of Croydon, and supported by Mr. Burn, was as follows:

'That the memorial to his Grace the Duke of Newcastle, which had been read, be adopted by this meeting, and signed on its behalf, by the Right Hon. Lord Brougham, and that his lordship be respectfully solicited to head a deputation to present it at as early a day as may be convenient.'

A gentleman whose name was stated to be Mr. M'DONNELL, then came forward and stated that he had considerable personal acquaintance with the subject of immigration, and a good deal of knowledge about the West Indian colonies, and that hitherto the emigration of the West Indian coolies had been carried on by the Government officers; that the hill coolies were not sent to the West Indies, but to the island of Cuba, a slave country under the Spanish Government; that the free emigration to the West Indies was supported by such men as Lord Elgin, Sir Henry Barclay, Lord Grey, and others, and that the only way to abolish slavery was by encouraging the emigration of free labor, and by producing sugar and other articles usually cultivated by slaves in a free country. He said that many of the coolies who went to British Guiana returned with a good deal of money in their possession. He deprecated the idea of taking the least advantage over the poor emigrant, and declared his readiness to join heartily in the wish to crush the traffic whenever it became such as was described under British sanction, or to British colonies, as well as the men who were guilty of it. (Cheers.)

The SECRETARY, in reply to the previous speaker, said that his statements with regard to the importation of the hill coolies into Jamaica were not strictly correct. He quoted from official documents to show that the number of coolies imported into Jamaica, since 1845, was 4,551; that the recorded amount of money they took away with them did not amount to more than £2 a head; and that that was obtained in the most disagreeable manner. There was no such thing as free immigration. With reference to these coolies he affirmed, on the authority of Government statistics, that representations were made to them that they were to be paid at the rate of 1s. 4d. a day, whereas, on their arrival at the colonies, they did not get more than 7d. a day, out of which they had to keep themselves. He could not, before a promiscuous meeting, attempt to give any idea of the manner in which the coolies obtained the money which they took away with them from the island; he could only say that much of it was obtained in vice, and that of the most odious character.

The CHAIRMAN said that the very circumstances of statements having been made by a gentleman from the West Indies contrary to the opinion of most of those present, so far from being an argument against the resolution, was the strongest possible reason why an inquiry should be made. If it were not made, they might to the end of time say—'The planter pays the coolie too little wages—only 15d., when he ought to pay him 18d. The planter pays the negro too little wages; if he paid more, there would be no want of hands.' If it rested upon that, the planter would say, and the planter's advocates would repeat the old observation—'There are no two things which men are more generous of than other's money and their own advice.' (Cheers and laughter.) He was anxious they should have the inquiry to show they were right, if they were so; and if they were wrong, that the inquiry should prove them to be so. The principle upon which they proceeded was, that labor might be had for labor's worth, and that the laborer was worthy of his hire. If they proved that this labor could be had without stint, they would prove, not that they (the society) were generous of other people's money or of their own advice—(a laugh)—but that other people's money ought to be paid for services which they obtained from other people—(great cheering)—both for the sake of him who paid and of him who received it. (Hear, hear.) The result of the inquiry might be that they should be proved right, but until the inquiry was completed, they could only guess in the dark. He thought it his duty to say these very few words before putting the question. (Hear, hear.)

The resolution was then carried unanimously.

Dr. HODGIN moved, and Mr. T. H. GLADSTONE seconded, a vote of thanks to the noble chairman, which was carried with acclamation.

The Liberator.

NO UNION WITH SLAVEHOLDERS.

BOSTON, AUGUST 5, 1859.

ANNIVERSARY OF WEST INDIA EMANCIPATION.

[Phonographic Report, by JAS. M. W. YERRINTON.]

The anniversary of the redemption of the British West India Islands from the blight and curse of slavery was celebrated on Saturday last, Julo 30, at the well-appointed and beautiful Grove in Abington, under the auspices of the Massachusetts Anti-Slavery Society. The day was one of the loveliest that ever rejoiced the earth and made glad the heart of man, and thousands availed themselves of the opportunity afforded them by this celebration to breathe the pure air of the country, while, at the same time, they drank in fresh inspiration to labor for the speedy coming of that day when we too shall 'hear the clank of breaking chains,' and the American slave stand up, 'redeemed and disenthralled by the Genius of Universal Emancipation.'

'What England 's done, can we not do?
Our hour and man are both at hand;
The blast which Freedom's angel blew
O'er her green islands, echoes through
Each valley of our forest land.'

The meeting was called to order at quarter before 11 o'clock, by SAMUEL MAY, JR., who proposed the following list of officers, which was unanimously adopted:—

President—WILLIAM LLOYD GARRISON.

Vice Presidents—Edmund Quincy, Francis Jackson, Samuel May, Jr., Lewis Ford of Minnesota, Richard Clap of Dorchester, Elmer Hewett of Weymouth, Bourne Spooner of Plymouth, N. H. Whiting, Col. Thos J. Hunt, Mrs. Caroline M. Severance of Roxbury, William Ashby of Newburyport, Brainard Stebbins of Barton, Vt.

Secretaries—Jas. M. W. Yerrinton and Miss Caroline F. Putnam.

Finance Committee—E. H. Heywood, Miss Sallie Holley, Elbridge Sprague, Nath'l B. Spooner, Mrs. E. M. Randall, Jas. N. Buffum.

MR. GARRISON, on taking the platform, thanked the company for their kindness in electing him to preside on this occasion. He congratulated them that they had the best cause in the world, and it would be their own fault if they did not have the best possible time on this heart-cheering anniversary.

The exercises of the day then commenced, by the singing of an appropriate hymn, to the tune of 'Scots wha hae.'

ADDRESS OF WM. LLOYD GARRISON.

MR. GARRISON then addressed the assembly, as follows:—

The glorious event which has called us together is worthy of universal commemoration; not merely because 800,000 slaves were instantaneously set free, and their shackles forever broken; but also because it was the first public official recognition of the doctrine of HUMAN BROTHERHOOD, on the part of a great people. Nations have had their various epochs, their great distinctive events; but these have all been national, local—pertaining to themselves, and not to man as man. *Magna Charta*, for instance, was for Englishmen; the Declaration of Independence was for Americans; but the abolition of West India slavery was world-wide, *as a principle*; for man as man, recognized as such by solemn declaration on the part of those who had themselves been guilty of grievous oppression. In the spirit of repentance, and in accordance with the spirit of Christianity, the deed was done; for if Christianity be any thing worthy of acceptance, it must be because it holds all human beings equally precious in the sight of God, to be redeemed by the same blood, under the same eternal law, and to be judged at the same common tribunal. I hold the abolition of British colonial slavery to have been the great work of Christianity;—Christianity, not as defined by the Church, or sanctioned by the State; Christianity, not of forms, or ceremonies, or times, or seasons; Christianity, not of the Established Church of England, or of any particular religious sect; but Christianity, as exemplified by Jesus of Nazareth; a Christianity of love, which opens prison doors, and proclaims the jubilee to all who are in bondage. Under these circumstances, I hail it in the name of the Christianity which Jesus taught, as one of its great crowning works, and worthy, on that ground, to be universally commemorated. For, talk as we may of the potency of politico-economical considerations in inducing the removal of great practical evils—talk as we may of the efficiency of political action in any particular measure—historically, it will remain forever true, that West India slavery was abolished by moral agitation as the motive power—by truly religious influences, going forth from the awakened consciences and hearts of individual men and women, and moulding public opinion universally in opposition to the continuance of the colossal wrong. If politico-economical considerations helped to settle the question, they did not pioneer the way. No vast system of iniquity has ever been overthrown, except it has been assailed in the name of the living God, and branded as sin in the presence of the universe.

They began in England by denouncing the holding of human beings in bondage as sin, only sin, and sin continually; by declaring that no man could hold property in man, without committing the crime of crimes in one act. That declaration went forth, touching the human conscience and the human heart, and quickening all reverence for God and his laws, all hatred of wrong and injustice, and consolidating at last the sentiments and f elings of the people into one mighty thund rbolt, and bringing the slave system to the dust.

Slavery in the West India islands was like our own, in all its essential features. It was the driving of men and women to unrequited toil under the lash of the slave-driver; it was the striking down of all human rights; it was the annihilating of all human relations among the oppressed, counting a man as a beast, a father as no father, a mother as no mother, and children as having no parents, and regarding them all as property, to be bought and sold, and worked and branded, and lashed and lacerated and murdered with impunity, on the part of their oppressors. Slavery in the colonies was like our own. It had the same defences, the same sophistries, the same pleas to protect itself against the assaults of the friends of justice and humanity. The West India planters pretended to believe slavery to be a natural relation; pretended to believe slavery to be sanctioned by the living God; pretended to find in the Old Testament and the New, Divine authority for its continuance; pretended that the slaves were contented and happy, and would not accept of their freedom. Slavery in the colonies was like our own. The slaveholders were fierce and savage men. To interrogate their right to hold their slaves set their passions on fire of hell; and there was no crime that they were not ready to commit against those who dared to rebuke them for their iniquity. They had all the devilish machinery of the institution in their own hands, and consequently they imbrued their hands in the blood of the true friends of God and man. They burned down the chapels of the missionaries; they cast those devoted men into their loathsome dungeons; they in some cases caused their death, and in other cases banished them from the island, so that they could not proclaim the Gospel of Jesus Christ.

Thus, in all these essential features, the Abolitionists of England had to go through the same struggle in which we have been engaged for the last thirty years, only ours has been a mightier and more tremendous struggle, because theirs was a struggle against slavery in the colonies, not in England. It was afar off, and therefore the power of the West India planters, in England, was not what the power of the American planters is in our own land; they were not present in England to corrupt, to intimidate, to overawe, to bribe, to buy up the British people, as such. Still, their power was tremendous; it was, for a time, omnipotent. It ruled the British Parliament, the British Throne, and the British Church; it ruled every thing; and for twenty-five years it seemed as though little or nothing had been gained as against that power. At last, the moment came, almost in the twinkling of an eye, and the great revolution, which had been so long in progress, was grandly consummated, and every fetter was broken.

Our struggle is before us. We are living in a land in which one-sixth part of our mighty population is in chains to-day. The Slave Power rules in Carolina, and the Slave Power rules in the old Bay State. We ourselves, as a Commonwealth, are by the side of Georgia and Alabama. We, as a Commonwealth, have never yet consecrated our soil to the footsteps of fugitive slaves. Up to this hour, we have not dared to write on our statute-book this glorious declaration—The moment any slave touches the soil of Massachusetts, he is a freeman, and Massachusetts will stand by him to the last! We have not come up to that point as yet. Cowards as yet before the Slavocracy, pretending to love Liberty, but afraid to assert her claims; pretending, as a people, to sympathize with the oppressed, but yet not daring to prevent the slaveholder from taking his prey in our very presence; if he once gets his hold upon him, in the name of the American Government, we fall down and are as dead men before him!

Well, this is so at present, but it is not always to be so. We are working up to a right position—alas! altogether too slowly; but we are working up to it. We are a slow, deliberative people. It takes a great deal to move us. We live in a cold climate, and we are like the very granite which we quarry for our building materials; it is hard work to operate upon it, but then, it is the best material in the world—the most reliable, the most endurable; and when Massachusetts determines for herself that this shall be free soil to every fugitive slave, there will be no power in this General Government, no power in this country, no power in the world, to make her change her position, and recall her edict.

We must labor on. We must see to it that the first thing we do is to consecrate our soil to freedom. I hold it to be strictly impertinent, insulting and ridiculous for a Massachusetts man to denounce slaveholding south of Mason and Dixon's line, who, at the same time is willing to allow slave-hunting on the soil of Massachusetts. It is preposterous; it is a contradiction in terms. Where do you stand? Are you for protecting the fugitive? That is the question! Are you willing to put your name to a petition to the Legislature, demanding that this soil of ours shall be free soil to all who stand upon it? And as you shall answer yes or no—answer, not with your lips, but with your heart—so shall God put you on the side of those who love him, and love justice and humanity, or among those who are his enemies, and the enemies of the human race. God grant that we may all, inspired by one sentiment, 'remembering them that are in bonds as bound with them,' solemnly make up our minds to-day, that, as for us, we will live and die on the side of universal freedom!

I will not longer occupy your time with preliminary remarks, but will now introduce to you our friend, Rev. Mr. Fisk, of Taunton. [The speech of Mr. F. we hope to be able to print in our next number, from his own notes.]

At the conclusion of Mr. Fisk's remarks, MR. GARRISON said:—

I congratulate our anti-slavery friends upon seeing a new face, and hearing a new witness in our cause, on this platform. We have had a brave, eloquent and earnest exposition of the truth, as it relates to the moral degeneracy of the American Church. I trust it will not be the last opportunity we shall have to listen to our friend. He has cleared his own skirts by the faithfulness of his testimony, and I trust will remain true to the end.

One word let me say in regard to the Church of Christ. For one, the day has gone by with me ever to believe or concede that that Church can be a corrupt and oppressive body. No organization which sanctions injustice is, or can be, the Church of Christ; hence, those pro-slavery institutions calling themselves by that precious name are guilty of the grossest imposture. 'The blood of the souls of the poor innocents' is upon them all, showing them to be not kindred with the spirit of Him who laid down his life to redeem the world. Those who claim to be the ministers of Christ, and yet are on the side of the strong against the weak, of the oppressor against the oppressed, are guilty of a similar imposture. They are hypocrites and deceivers before God. They are ministers of 'cotton,' of public opinion, of the Slave Power, but not the ministers of Christ. Let us not admit, or affect to lament, therefore, that the Church of Christ is so lacking in compassion and mercy, so devoid of principle, as to be in complicity with slavery. It is no such thing. The Church of Christ has always been true to freedom; the Church of Christ has always been hostile to sin. But that Church is not an outward organization. It is not made up of flesh and blood, but of those who love justice, humanity, liberty, and man universally, and who hate everything that strengthens the arm of tyranny, or desecrates the divine image.

I am glad that we have heard the fearless and eloquent exposition of our friend, to-day. I congratulate him on his appearance here, and I am sure that what he has said, has met with a hearty response from all present. (Loud applause.)

SPEECH OF EDMUND QUINCY, ESQ.

The President then called upon EDMUND QUINCY, Esq., to address the audience, who, on rising, said he ought to make a good speech, for he certainly did not know what he was going to say, and that was generally the best possible *preparation* a man could have. The event, to celebrate the anniversary of which they had assembled together, was one of the most extraordinary in the history of mankind. It was the very first time, in history, so far as he knew, when a great nation confessed and forsook its sin, before God and in the sight of the world; when a great nation confessed that it had been guilty of injustice and wickedness, and resolved to cease from committing that sin forevermore.

In regard to the condition of the colonies, as respected the mother country, in comparison with the relation held by the Southern States to the nominally free States of this Union, Mr. Quincy said that while in some respects it was similar, yet in others there was a wide difference. It was very true, that the slave interest of the West Indies governed the mother country, but it governed her only on this one point. The slave masters of the West Indies did not and could not hold in their hands the destinies of the British Empire, as our slave masters hold the destinies of this country. Their influence was confined to the upholding of their interest, and there they were, for many years, supreme, and there it seemed as if they would be for ever dominant. In the House of Peers, there was a large body of noblemen who were also West India proprietors, and in the House of Commons there were many men who owned slaves themselves, and there were many others who were elected by persons directly interested in the maintenance of slavery; and this being the case, the abolition of slavery looked, thirty years ago, as desperate in the West Indies as it does now in this country. It was only the very year before the passage of the Emancipation Act, that nullification was proposed in South Carolina, and the nullifiers relied for support, in their war upon the Northern States, upon England. South Carolina was ready to throw herself into the arms of England, and she had no doubt that England would gladly receive her. She felt as sure that slavery was to endure for ever under the British sceptre, as she did that it was to endure for ever within her own borders; and yet, within one little twelve-month, there ceased to be a slave in the British dominions.

And how was this change brought about? By 'the foolishness of preaching'; by the incessant application of truth to the mind of the British people, who, thank God, held in their hands the absolute law-making power for the whole Empire; and as soon as the people in the British islands had been brought up to a comparatively low plane of right feeling on this subject, they inspired the members of the House of Commons, they overcame the hereditary legislators in the House of Peers, and they dictated to the Throne, then occupied by William IV., who, when Duke of Clarence, had insulted Clarkson, and who, thirty years before that time, stood, as it were, at the head of the pro-slavery interest of the country. This showed what could be done in a country where the people have a direct power over the government. But in this country it was very different. We had here no absolute power over the slaves in the States; we could not elect Congressmen for the purpose of passing a bill for the abolition of slavery in the States. The party who held the contrary doctrine, though highly respectable in character, and even eminent in ability, were so few in number, that it might be said they did not exist, for any practical purpose. Slavery would be abolished in some other way a long time before the people of the Northern States would be convinced that they had a constitutional right to abolish slavery in the States. The work of the Abolitionists of this country was therefore vastly more difficult than that of the Abolitionists of Great Britain. Here we stood face to face with the slaveholders. As the reverend gentleman who had just so eloquently addressed them said, the slaveholders were every where among us; they dictated what should be done in the pulpit and in the Legislative Hall. Slavery whispered in the ear of the ministers, as the devil whispered in the ear of Eve. The devil of slavery lurked in the pews, was concealed under the communion-table, and stood in the pulpits of the nation. Why was this? It was because of the supreme power which the slaveholders had obtained, by fair means or by foul, over the political affairs of the country. It was not because the people who sit in the pews of Massachusetts love slavery for itself, it was not because there was not an average humanity in the churches of the country, but it was because the churches represented the respectable, comfortable, wealthy and middle classes of the country,—it was because it represented the wealth and industry of the people, and the people were taught that the prosperity of the North is dependent upon the maintenance of the present state of things. They know they are doing pretty well as things are now, and although it might be demonstrated that they would do a great deal better if slavery were abolished, (for nothing could be plainer than that, and nobody would dispute it,) yet they were afraid to do the duty that lies nearest to them, lest it should bring some loss or inconvenience to them. They had 'rather bear the ills they have,'—or, what is much easier to bear, the ills which *others* have,—'than fly to others that they know not of.' And especially they hate the agitation of the slavery question, in the pulpit or out of it, lest it should diminish their dividends, or reduce the price of freight, or in some other way interfere with the means by which they make their wealth. This universal selfishness the Abolitionists had to contend against, which, proceeding from the Slave Power at the South, extended itself to the farthest lumber station of Maine.

The speaker said that if the radicals of England should institute a scheme for the entire revolution of the British Constitution, for the overthrow of the Queen and the House of Lords, and the establishment of a Republic, their position would very much resemble that of the Abolitionists in this country; for the Slave Power is our king, our House of Lords, and the power which rules every thing throughout the land. But the English people had an advantage over us in this respect, that their Constitution was elastic, and could be changed, while ours was not elastic; it was an iron bedstead, to which the people were tied, and it must perform its diabolical office until it was broken in pieces.

But, although there were these differences in the position of the two countries, still the American Abolitionists could do the work they had set themselves to accomplish. Slavery would be abolished, for God still sits upon the throne of the universe. Slavery was in direct violation of the laws of the mind and of the body, of political economy, as well as of the Gospel of Jesus Christ. Slavery was a pyramid standing upon its apex, and only supported by Northern bayonets; it could not forever remain in that position. In due course of time, by one influence or another, by insurrection at the South, by the separation of the North from the South, by invasion from abroad, by some means or other, which we could not imagine, but which would as certainly come as that God lives, slavery would be abolished. The business of the Abolitionists was to try to bring this about in the best way, without bloodshed, with as little suffering both to the master and the slave as possible—to bring it about by the application of truth to the minds of men. He had very little hope of converting the slaveholders, but the Abolitionists had a work which they could do here, and that was, to make Massachusetts a safe sanctuary for the fugitive slave. They could draw a magic circle round the frontiers of the old Bay State, and tell the slaveholder, 'Thus far canst thou come, but no further!' They could make the soil of this State too hot to endure the foot of a slaveholder in pursuit of a slave. They could make the soil of Massachusetts too hot to hold a slaveholder or his minions!

That, said Mr. Quincy, is the duty we have got to do at home; that is 'the duty that lies nearest to us.' We can do it; we almost did it last winter:—

MR. MAY—We will do it! (Applause.)

MR. QUINCY—Yes, we will do it! I wish Massachusetts could have been the first State to take that position, but I thank God for the example Wisconsin and Vermont have set us in this matter. There are two States, from which, if the people execute their laws—in the one State passed by the Legislature, in the other adjudicated by the judiciary—no slave can be taken by the United States, or by any power whatever. Vermont has just such a law as we want; I do not know that there is any amendment to it. It declares, in the plainest manner, that no person, in any capacity whatever, Federal or State, shall take a fugitive from her borders, or bring a slave there, for the purpose of holding him as such. The master and mistress of this young woman whom we have the pleasure of seeing here to-day, who was delivered from slavery a few days since by our Courts, under that law would have been arrested and tried, and might have been sent to the penitentiary, for the offence of bringing her into the State for the purpose of holding her as a slave. It seems to me that the whole ground is covered by this Vermont law. We shall pass such a law. We shall pass it, perhaps, next winter, but it depends entirely upon the Presidential market. If Mr. Banks has given up all hope of a possible nomination for the Presidency—but that is an impossible event, in the natural history of a Presidential candidate, for there is no animal so tenacious of life as a Presidential candidate! Buchanan expects to be a candidate, and I dare say Fillmore expects to be a candidate, and every man who was ever put in nomination or talked of as a candidate, is busy 'looking after the main chance,'—I say, if Mr. Banks has given up all hopes of the nomination, we may get such a law next winter, but if not then, we shall be sure of it the winter after. When the smoke and dust of the Presidential contest have blown away, and the Democratic candidate, whoever he may be, is snugly seated in the Presidential chair, as he surely will be, unless the Republican party mend their ways very materially and put more anti-slavery planks into their platform, instead of taking out that almost invisible splinter that they have dovetailed in there somewhere, and called it the anti-slavery plank of their platform,—I say, when the Democratic candidate is established in the national palace, I think the winter after that we may reasonably hope to make Massachusetts really a free State. But in order to do this, we must work this winter, and continue to work until the object is accomplished. Having done this, we shall have secured an impregnable position, from which we can assail and abolish the system of slavery everywhere. For it is to be slow work. We have got to secure fortress after fortress. We are not to do as Louis Napoleon did, turn back from the quadrilateral; we have got to attack them, and when we have taken them, when the Northern States have been made secure from the feet of the slave-hunter, and safe for the slave, we shall have attained a position in which we shall either compel the slave States to abolish slavery, for the sake of remaining in the Union, and thereby having their political influence secured to them, or else we shall bring the North up to the point where they shall separate from the South, and we shall have a respectable Northern Republic of our own, and the Southern States will be reduced to such a state of weakness, that they will be obliged to abolish slavery, in order to keep the knives of the slaves from their own throats.

SPEECH OF CHARLES LENOX REMOND.

C. L. REMOND, of Salem, was the next speaker. After an allusion to the speakers who had preceded him, Mr. R. said—Why are we here to-day? Is it to listen to the eloquence of one or the other speaker? Is it to look upon the faces of those who are present? No, sir: I conceive it to be an occasion when we are to bear a faithful testimony, in opposition to the demonstrations which are made on each returning Fourth of July in our country. The last Fourth of July celebration in the United States was a sham; it was a lie; it was an insult to every lover of justice and freedom throughout the world. We are here to commemorate an event which transpired in the West Indies, in contradistinction to that celebration. It is to us the only genuine celebration. Here meet to-day the only people who believe in impartial honesty, justice and liberty in the old Plymouth county. I thank God that there is one spot consecrated to that impartial justice, liberty and honesty here. Before me sits a woman who has been rescued, within a few days, from the grasp of the slaveholders in this State; on my right stands a man, who, but a few days ago, was held as a criminal, for daring to assist another human being to liberty; a few hours ago, comparatively speaking, a man arose in a meeting in another part of our State, after I had pronounced the American people to be liars and hypocrites, and told me that he believed my statement to be correct, but he wished that I would explain it, so that others who had heard it might understand why such a declaration was made by me. Great Heaven! what explanation is necessary for an expression of that kind in Massachusetts? I say that the fact that such a meeting as this is necessary is explanation enough; I say, the presence of that colored woman on my left and of that young man on my right is explanation enough for the statement that the American people are a nation of gross hypocrites and arrant liars. We are here to-day, exceptions to the general rule. We are here because there are four millions of our fellow creatures held in chains in this country to-day, and we are compelled to labor for their emancipation—that is explanation enough. I am here to-day because there is a reward offered for the head of Wm. Lloyd Garrison, because Edmund Quincy dares not go into Louisiana, because Mr. May may not pass into the State of South Carolina, and be a free man; and the price set upon the head of Wm. Lloyd Garrison, and every liability of Wendell Phillips and Samuel May to insult and outrage, is on my account, and on my account because of my complexion, and my complexion, because of the complexion of such victims as the woman who sits before me. Therefore, I have no explanation to make when I pronounce the American people liars, hypocrites and cowards.

What was the difficulty with Mr. Sumner the other day? That cowardly toady in the City Council of Boston told the whole story when he said he could not vote to thank Mr. Sumner for his oration, because, if he did, he could not be in favor of the Trade Sale, which invited the slaveholders here to patronize Northern manufactures! Citizens of Plymouth county! manufacturers of boots and shoes! it seems to me that you are called upon to come here, to the only free platform, where you can proclaim, not only to this nation, but to the world, that your labor is free labor; that your heads and hearts are free, and that God helping you, with your hands you will defend your freedom; and that, when your shoes go into the market, your principles remain at home, to be maintained. (Applause.)

In conclusion, Mr. Remond referred to the speech of Gen. Palfrey, of New Orleans, at the City Dinner on the Fourth, remarking that it was one of the worst direct insults ever offered to a public assembly, and yet he left the hall and had left the city unrebuked by a single individual outside of the anti-slavery ranks. Sir, said Mr. R., if our meeting shall have no other effect, God grant that it may stir up such a feeling among the toadies and hunkers and flunkies of Boston until such contemptible scoundrels from the slave States shall no more dare to cross the borders of our State than to pass into a furnace. When this shall be done, our soil will be free, our manhood will be vindicated, and State Rights will mean something.

MR. GARRISON then made a few remarks in reference to the slave woman, Maria Gorkins, recently set free by the decision of Judge Metcalf. If, said he, this woman, instead of being brought into the State by her master, had been a fugitive, and fled to Plymouth Rock for refuge, Massachusetts would have permitted her master to follow her, to take her by the side of that rock, and carry her back into slavery. How nice and discriminating we are in our constitutional morality and in our ideas of Christian duty!

In this connection, Mr. Garrison read the following extract from the New Orleans *Delta* in reference to this case:—

'Dr. Holmes of this city—the presence of whose negro woman has kindled such an excitement among the Abolitionists of Boston—desires us to say, that if her professing and sympathizing friends in that philanthropic city will give security that she will be as well treated there as here, she may have full liberty to continue with them. It is only to save her from the miserable lot that befalls all of the African race, who are left to struggle for an existence against the fierce rivalry and hard selfishness of that society, that he desires to reclaim her.'

What 'masterly' generosity, what 'patriarchal' benevolence! He grants her full liberty to remain, if the Abolitionists will agree to take care of her!—Massachusetts grants her full liberty to remain, without any conditions. What will Dr. H. do about it?

MR. G. then invited the redeemed woman to come upon the platform, that the company might look upon her, no longer as a chattel, but as a free woman of the Old Bay State. She kindly complied with this request, and while there, Mr. Buffum, of Lynn, stated that he understood from Mr. N. B. Spooner, to whose exertions the woman was mainly indebted for her freedom, that she was out of health, and proposed to take up a collection for her benefit. At a later stage of the meeting, Mr. Buffum stated that over thirty dollars had been collected, which, at her request, would be deposited in the Savings' Bank.

MR. SPOONER then made a statement in regard to the manner in which he was received by the mistress of the woman and her friends, when he went with the officer to take her away, showing that they were not quite so ready to dispense with her services as the *Delta* represented. He also spoke of the high character given to the woman by her mistress, who said that she was the most honest and trustworthy person she had ever met, and she was very sorry to lose her.

After a few further remarks by MR. REMOND and MR. GARRISON, and the singing of a hymn of J. G. Whittier, to the tune of 'Hebron,' the meeting adjourned until 2 o'clock.

AFTERNOON SESSION.—After an hour pleasantly spent in ministering to the appetite, and in the enjoyment of the various amusements which the Grove offers to the pleasure-seekers, the meeting was again called to order, and the exercises of the afternoon commenced by the singing of a hymn, to the tune of 'Zion,' commencing—

'See the car of Freedom speeding,
Onward with resistless force;
Clear the way, whate'er 's impeding,
Onward speed it in its course;
Speed it onward
In its circuit round the earth.'

Previous to the singing, Mr. Garrison exhibited a specimen of home manufacture, in the shape of a slave whip, made in Westfield, Massachusetts—a formidable instrument of torture, which was regarded with painful interest by those present, in view of the fact that it was intended as a scourge, not for the beasts of the field, but for the shrinking flesh of men and women.

E. H. HEYWOOD then made a brief and earnest appeal for the 'sinews of war,' to prepare the way for the Finance Committee, after which J. F. BAILEY, Esq., a graduate of Brown University, was introduced, who spoke as follows:—

SPEECH OF J. F. BAILEY, ESQ.

I am not here with the hope of saying anything which shall be new to those assembled here, or of animating your zeal in the great work in which you are engaged. I will not pretend to speak to the 'Old Guard' until I have seen service—been present beside them on field days—but rather to those who, like myself, have, in times past, put faith in priests and politicians.

It seems to me, sir, that those who proclaim their devotion to the Anti-Slavery cause, and yet stand aloof from the radical Garrisonian movement, do not appreciate our real position. This question of slavery is the only real question of American politics as well as of American philanthropy. I do not mean that there are not other questions which deserve consideration, but that every other social and political issue must be held in abeyance until this is disposed of. This question must be settled, and this is no mere abstract assertion of a fanatic dreaming of future possibilities and impossibilities, but a living fact, which no one can doubt who looks at the course of governments.

A few days ago, I was reading how you, Mr. Chairman, was dragged through the streets of Boston, like a beast, and obliged to take refuge in the jail, because you dared assert your convictions in regard to American slavery—how the wealth and respectability of Boston insulted a company of women assembled to consider the same subject. The wealth and respectability of the Boston of to-day hisses from the steps of the Exchange as a fugitive is borne past, and cheers as its Senator, during the proudest ovation ever rendered to a son of Massachusetts—rendered, too, on account of his advocacy of that same cause—does his single and only act of reverence to the man who once, a quarter of a century before, was hunted through the streets by a mob. This same question of slavery determines the policy of the national government, enters into the minutest ramifications of politics, into all legislative halls, into all religious bodies, into all benevolent associations. Social interests, political questions, other than this, are ignored, or only considered incidentally. Domestic industry languishes, the impartiality and integrity of the bench are sacrificed; State policy,—we have none; politics is nothing but tricks and evasions, religion and philanthropy almost a mockery,—and all this in the vain effort to shun this issue, which looms up ever more and more threatening. Therefore, I believe that all possibility of progress, in any direction, is involved in its decision; and whatever other theories and hopes a man may have, he must first, as a matter of practical wisdom, aid in its solution. All talk of reform or of progress is an impertinence until this is reached.

Neutrality is dishonorable, even if it were not impossible. I am impelled to come upon this platform from respect to my own manhood, no less than from regard to the rights of the oppressed. The discussion of such questions is the school which Providence provides for the education of the people. The moral stamina of every man is affected by the judgment he pronounces in a great moral contest like that now being waged. Sir, whilst every element of my nature rises up in condemnation of the wrong done the slave, I deprecate no less the degradation of the moral sentiment of the Free States, the politics without religion, the religion without Christianity, the whining cant, the slavish subserviency which are generated in our midst,—which culminate in 'South-Side Views,' and Fourth of July orations before Young Men's Democratic Clubs.

Mr. President, I would, as readily as any one, do homage to eminent social qualities, or to intellectual ability, and would be the last one to disturb with the voice of criticism, or needless reprehension, the sanctities of private grief. But when the pulpit, the press and the bar, unite in holding up a man as a model, it becomes the duty not less than the right of every man in the community to inquire as to the grounds on which it is done. You know, sir, and I know, every man knows, that it was not the eminent social qualities, the rhetorical brilliancy or logical acumen of Mr. Choate which led Dr. Adams to recommend him from the pulpit as an example to the young men of America, which made Dr. Neal eulogize him before the children of the Boston schools, and which led the 'great Laudator' to waken the echoes of old Faneuil Hall in his praise. We all know that it was Mr. Choate's subserviency on this question of slavery that has called out this universal panegyric; and it was quite as much to exalt into respectability the 'South-Side Views' of the living dough-faces and flunkeys of the North, as to do honor to the dead. False and unfounded as these eulogies are, it is not so much against such undeserved honors that I desire to enter my protest, as against the execrable morality which is impliedly recommended to us, and for which his eulogists make themselves responsible. Mr. Choate's philanthropy was that which, in the words of his Fourth of July oration, 'binds into one bundle of love, the kindred and mighty legend of revolution and liberty, the life of Christ in the Evangelists, and the Constitution in its plain text.' How appropriately does he say, 'If thus our patriotism seems to limit our philanthropy, I answer, that ours is American philanthropy. Be that the virtue we boast, and this the name by which we know it.' Let us thank God, that these *American* philanthropists have not the assurance to call their philanthropy Christian, a philanthropy which Mr. Choate unintentionally portrays when he says, 'It confounds large things with little things, ends with means, subordinate ends with chief ends.' From this *American philanthropy* of Mr. Choate and his eulogists, may God deliver us, and help us all to wage war upon it! Well did his reverend eulogist say, 'You would not have assigned him a birth-place (Ipswich) in our good, old, staid Massachusetts; from the regions of the South might we rather have looked for his origin.' But, so far from its 'seeming good to me that our soil and climate, and social life produced such a man,' woe be to Massachusetts and to the North when its social life culminates in such moral monstrosities!

Mr. President, I will not longer occupy your time, for I know that there are others to follow me, who are more competent and have better right to speak upon the question before you. I desire, in leaving your platform, to pledge myself to the support of Anti-Slavery principles, and to give in my adhesion to the sentiment, '*Man, if not the only thing sacred, at least, the most sacred thing under the heavens, and, under God, Liberty and Justice first, every thing else afterward.*'

SPEECH OF HENRY C. WRIGHT.

HENRY C. WRIGHT was the next speaker. He said if he understood the preceding speaker, he felt called upon, for his own soul's salvation, to vindicate his own moral character and mankind, to stand upon that platform. He (Mr. W.) believed he was right; that off of that platform, there was no salvation for any body; for it was only upon that platform that they could protest against the chief sin of this nation, which existed as really in Massachusetts, as really in Abington, as in Charleston, South Carolina. The spirit and power of the devil of Slavery were here, and the people of the North must fight, and fight continually, in order to keep themselves from being made slaves. He was glad of it. He wished that the day might not be far distant when every man and woman in Massachusetts should become slaves, to be bought and sold like beasts in the market, or that every slave in the land should be set free;—and that was the only alternative before them.

How, inquired Mr. Wright, can Mr. Bailey, or his fellow-students in colleges, or the people of Massachusetts, stand in the presence of such a wrong as slavery, and keep silence, without becoming partakers in the wrong? It is impossible. There is no other alternative for us but either openly to protest against slavery, or become slaveholders in spirit and in principle ourselves. The moment you stand silent in the presence of such a wrong, you seek arguments to palliate your conduct and the conduct of the slaveholder; you instantly begin to try to find some method of compromising between slavery and liberty; and it is impossible for a man to make the attempt to compromise between what he knows to be right and what he knows to be wrong, without ultimately losing the power to discriminate between the two; and that is just where we all were thirty years ago, and where the whole nation now is, with the exception of those in the Anti-Slavery ranks. For it is utterly amazing to see the monstrous obfuscation which rests upon the minds of the people of this country, growing out of the attempt to compromise between two moral contradictions, which the people recognize to be moral contradictions. Therefore I say, that if you wish to save your own souls, you must come on to the Anti-Slavery platform, in earnest, outspoken word and action, sympathizing with the Abolitionists. You will not find salvation in the churches of the country, for they are all in complicity with slavery, and there is no salvation in a slaveholding church. You must come out of the churches that make merchandize of the bodies and souls of men, and join that true church which regards man more than institutions, and which never attempts to compromise between liberty and slavery, justice and injustice, the truth and a lie.

I was deeply impressed with the remark of Mr. Remond this morning, that this nation is a nation of liars and hypocrites. There never was the like of it on the face of the globe. Never was there such a nation of thieves as this, as a nation, since the world existed. Your President is nothing but a thief; your Congress is nothing but a convention of thieves and robbers; your Church is nothing but a great federation of men-stealers; and the clergy, in the language of Stephen Foster, is nothing but 'a brotherhood of thieves.' Now, I say to you, come out of these organizations, and join the true Church, that is ready to lay all on the altar of humanity. That is the Church for me, and I will constitute that Church for myself, if nobody else belongs to it. And here we are the true Church of God to-day. We are not an organization, but a church, in the scripture sense of the word—the Church of God. For what was it? It was simply a congregation; an assembly of men and women. When together, you constitute a Church; when you disband, the Church is disbanded. For myself, I welcome our young friend into the Anti-Slavery Church, the true Church of God, and I hope he will be a faithful member, and I believe he will. I welcome our brother Fisk, too, into the Church of God. He has got into the right Church, and has preached us a glorious gospel sermon here to-day. I do not believe he ever preached a better sermon in all his life, one that spoke more powerfully to the heart of humanity, and did more to save souls, than he has preached to-day.

One word more, and I have done, in reference to what our friend said about Mr. Choate. I hope the Abolitionists will not be blinded in reference to that matter. I have no doubt that our friend has given the true interpretation to the eulogies of Rufus Choate by the pro-slavery press and pulpit of the country. It is simply an attempt to curry favor with the South, on the eve of a Presidential election, by eulogizing the man who has stood at the head of the kidnappers of Massachusetts for the last ten years. You all know it. I say, Rufus Choate did all he could to induce the people of this State to 'conquer their prejudices' in favor of liberty, and to drill them into submission and subjection to that most infernal of all laws, the Fugitive Slave Law; and now he is held up as the patron saint of New England! He is the patron saint of South-side Adams's Church, but not of New England. (Applause.)

MR. GARRISON. I think it must be evident to every impartial and candid mind, that it was Mr. Choate's subserviency to the slave interest of our country, which has especially induced these fulsome public eulogiums upon him, and led to such marked public demonstrations in regard to his death. Suppose that CHARLES SUMNER, and not Rufus Choate, had died at Halifax—do you imagine that when the body of CHARLES SUMNER—a man in all respects better endowed than ever Rufus Choate was, the martyr-Senator of Massachusetts in the cause of freedom—had arrived in Boston, the bells of the city would have been tolled, minute guns would have been fired, Faneuil Hall would have opened its doors to a great multitude, and men of influence, the leaders of society, would have been there to do homage to his memory, and honor his great talents and noble deeds? No. Rufus Choate swallowed Daniel Webster whole, and Daniel Webster bowed the knee to the Southern Baal, its insane defender and pitiable tool. Rufus Choate went for the enforcement of the Fugitive Slave Law,—for every pro-slavery compromise in the Constitution and out of it—and tried to put down the Anti-Slavery cause by his ridicule and contempt. This glorification is a fresh stab at the cause of freedom, under pretended regard for his memory. It was fitting that the Suffolk Bar should select CALEB CUSHING to deliver the eulogy upon the character of Rufus Choate, in their behalf. Caleb Cushing—a man who is ready to go down on all fours, at any time,—yes, lower than that, on his very belly, before the Slavocracy, and do their will, to advance his own selfish ends! It was perfectly fitting for EDWARD EVERETT, the time-server and trimmer,—the recreant minister of the Gospel, the ambitious politician, and the apostate son of Massachusetts—it was particularly fitting that he should be the eulogist of Rufus Choate in Faneuil Hall. And of all fitting things, more especially was it fitting that the clergyman who officiated at the funeral services should be the Rev. DR. NEHEMIAH ADAMS, of 'South-side' notoriety—a man who believes in the foreign slave trade as an excellent process for the salvation of the African race, and in slavery as a moral and philanthropic institution. He tells us of the exquisite sensibility and tender humanity of Mr. Choate, who could not cut a twig from a tree without feeling that he had done violence to its maternal nature! So, in regard to certain creatures—I do not know whether

he means what are sometimes called 'tumble-bugs,' or not, but I am sure that in this case they were humbugs (laughter)—Mr. Adams says, that when Mr. Choate found one of them on its back, he would turn it over, saying he had done his duty in giving it a fair start in the world! What benevolent consideration! But with all his yearning humanity, he could approvingly see men, women, end children hunted upon our soil, and his heart was as hard as adamant in regard to the struggle in which we are engaged. Mr. Adams has left Mr. Choate in a state of suspension, not exactly like Mahomet's coffin, between the heavens and the earth, but between widely opposite abodes. He does not seem entirely clear where Mr. Choate has gone, whether above or below. He only ventures to say that *if* he did certain things, and complied with the necessary conditions, then he is a brilliant star in the kingdom of glory; but if he did not, the less said, the better! That is a very painful state of suspense!

Mr. Adams expresses no doubt as to his own future salvation, and hopes to meet Mr. Choate in heaven. I doubt not that wherever Mr. Choate has gone, there the Rev. Nehemiah Adams will go; for affinities will meet, whether in the body or out of the body. Let me qualify that statement. I am not so sure that Mr. Adams will go where Rufus Choate has gone. Fallen as he was in his nature, a thousand times rather, before God, would I take my chance in the future with him, than with the recreant priest. (Applause.)

SPEECH OF RICHARD WINDSOR.

Richard Windsor, one of the Oberlin rescuers, recently liberated from prison, was then introduced, and greeted with hearty cheers. He said—I am very happy to be with you on this festal occasion. You see I am yet young, but I thank God that my heart has long been enlisted in this noble cause, the cause of human freedom. Although I feel unworthy to stand before such men as are around me, yet I am glad to be with them; I am happy to have taken them for my example; and as I meet them on the stage of action early in life, I trust that, as they pass away from it, by age and labors, their mantles may fall upon me. It is my purpose to fight in this battle as long as God shall lend me breath.

Mr. Windsor then said he proposed to say a few words in regard to the men who had been incarcerated in a felon's prison for no other reason than because they called upon the God of heaven in behalf of the fugitive who was rescued ten miles from the place where they prayed. He narrated some incidents connected with the arrest and imprisonment of these victims of a cruel and unchristian law, which were listened to with profound sympathy and interest. Among other things, he stated that one of the prisoners, an old man, was told by the Attorney General, that if he would go into court and plead *nolle contendere*, he should have a light sentence. The old gentleman, not being well versed in technical law terms, inquired what that meant, and on being told, said he would never make such a plea as that, for if he did, his sons would shut their doors against him. He would rather stay in prison, and if he died, he would die like a good old warrior. When the Grand Jury met at Oberlin, there was not a single witness who appeared to testify against Messrs. Peck, Fitch and Plumb, and that Grand Jury was kept waiting ten days while the country was scoured to find one witness, a tin pedlar, whose lies could not be contained in all the pans and kettles he ever sold. (Laughter and applause.)

Mr. Windsor concluded his interesting remarks by saying, that whenever he had the power to help the poor panting fugitive, or the opportunity to tread under his feet the infamous Fugitive Slave Act, he would do it, by the help of Him who reigneth above. (Loud applause.)

SPEECH OF ANDREW T. FOSS.

Andrew T. Foss, of New Hampshire, was then introduced. He said he felt that the key-note of that meeting was struck by the speech of their reverend friend (Mr. Fisk) in the morning. It had been his deep and abiding impression for many years, that the religious influences of this land, more than anything else, kept the life in slavery, and that they needed to direct more attention to the re-education of the people in regard to the great matter of religion than to almost any other thing, and perhaps all other things. While they had a religion that could tolerate slavery at all in this country, they would have an influence against which, it was their highest and bounden duty to contend.

Mr. Foss said he was rejoiced to see the Rev. Mr. Fisk upon the platform. It was not often they could get a live clergyman to come there, not to say they had had one. The President, interrupting, said a 'live man,' and Mr. Foss accepted the amendment, because, he said, to be a man was better than to be a priest, and just in proportion as a man became a priest, he became less a man. For instance, take a young man just out of a Methodist college, and he might be very much of a man, but as he went through the different grades of promotion in the church, he became less and less of a man, and when he got to be a bishop, no glass ever invented could enable anybody to see the man.

A religion that could not abolish slavery, Mr. Foss said, did not deserve his reverence nor his love, but called for his condemnation. The religion of this country, from the days of the Puritans until now, had proved utterly incapable of saving us from the influence of slavery, and therefore it could have no power to remove slavery from the land. If it was powerless against it in its inception, how could it succeed now that it had attained to its present gigantic growth? He had no affection for such a religion; he abhorred it. It was a religion which glorified its forms and ceremonies, but never lifted its hand against the tyrant's power, but was always on the side of the tyrant. Whatever aid the anti-slavery cause had received from within the lines of the church, had been always and forever in defiance of the authority of the church. Never had a minister been ostracised for preaching pro-slavery; but every man who had borne a faithful testimony for the slave had been ostracised by his denomination. Perhaps it would be said that Dr. Cheever was an exception; but wait a little while and see. Now, said Mr. F., it shall be my work to denounce this pro-slavery religion while I live, for, more than anything else, is it in the way of the deliverance of the poor and down-trodden slave. I am sure I had no idea, when I preached my first anti-slavery sermon, that it would ever take me out of the ministry, and I am glad I did not know it; for I was then so much of a minister, and so little of a man, that I should never have entered upon the work, had I anticipated any such result.

There is not a man living, said Mr. F., who does not know that slavery is wrong. But, says some one, under a certain condition of things, is it not better that a portion of mankind should be left slaves, than that they should be made free at the expense and loss of a great many other good things? That is practical infidelity. If a condition of things exists that makes it unsafe to do right, in Heaven's name let us alter the condition of things by doing right. But it is always safe to do right. Could we give all the slaves in this land their freedom before the sun goes down to-night, none but the most happy and glorious results would follow. I desire to educate the American people into a belief in the right, into confidence and trust in eternal justice.

We have had a young man on this platform this afternoon, who has been imprisoned in a jail eighty-five days. Did he look like a thief? No; on his very countenance you see the evidence of sincerity and honesty; and most grateful do I feel that, after these eighty-five days of imprisonment, he comes here and says he will do the same thing again. (Applause.) I rejoice in it. I hope he will, if the opportunity offers; and if it offers itself to me, and I do not do it, God knows I will never stand on this or any other platform again. Did these men, who helped that poor slave in his extremity, stop to hunt up chapter and verse to justify them in the course they were taking? No; their duty was plain and unmistakable to their eyes, and they did the work that came to their hands, and did it well, and I thank God and thank them for it. What was done to these men? They ought to have been commended, and have received an ovation; but instead of that, they were confined for eighty-five days in a jail. And this in the nineteenth century—the afternoon of the nineteenth century; and this in a land, where, as we are told, the Gospel has made its divinest achievements! Suppose we had a perfect millennium of just such a religion as we have got here all over the world; that every heathen had been converted to Christ, every heathen temple made a Christian meeting-house, every priest of idol-worship made an ordained priest of the Christian religion as it is called, what great change for the better would there be? It would be unsafe then to feed the hungry, to clothe the naked, to hide him that wandereth; we should have to go to jail still for performing the plainest acts of Christian duty, and obeying the freshest promptings of our nature. I beg you, friends, who trust so much in your religion, look for one moment, and see what would be the result if the religion now prevalent in this land were prevalent all over the world. Would it silence the cannon's roar, 'man's strong wail, or woman's feeble cry'? We need a better, a higher and purer religion, and I thank God men are looking for a better religion than that which has suffered slavery to grow up in our midst. I lift up my hand to pluck the fruit from this tree, and behold I grasp the apples of Sodom! I reach forth to gather grapes from this vine, and behold they are the clusters of Gomorrah! I am not an irreligious man, I trust. I believe in justice, and reverence God and my fellow-men. But I do not believe in the religion of this land; I reject it, because it is a war-making and pro-slavery religion. It has not saved us, and cannot save us, from these great curses of mankind.

A lady, who was introduced as Miss Gibson, of New Hampshire, was the next speaker. She bore an earnest and faithful testimony against the religion of this land, as deserving the denunciation of every true soul. While she admired the virtues that Jesus taught, and would live as he lived, she would have no fellowship with the religion which was called by his name.

Samuel May, Jr., then addressed the meeting. After an allusion to the remarks of the preceding speaker, he read an extract from the Springfield *Republican*, in regard to Rufus Choate, (published in the *Liberator* of last week,) stating that he did it as an act of justice to a paper which the Abolitionists had often been called upon, and with good reason, severely to criticise. He thought that paper was deserving of very great credit and honor for publishing this article, for, in this community, it was sometimes a very great honor and credit to speak the simple unvarnished truth.

Mr. May then called attention to the petition which it is proposed to present to the next Legislature, praying for the enactment of a law that shall hereafter save the Commonwealth from the guilt of slave-hunting or slave-catching, and called upon Plymouth county to take the lead in this good work, as it had done so often heretofore in the prosecution of anti-slavery measures. He hoped that this old county, which last year did not do so well as she ought and might have done in the matter of this petition, would again lift up the standard, and march at the head of the host. He also referred to the insult which was given to the many faithful men and women of Abington by the vote of one of their representatives (Daniel M. Johnson) in the Legislature last winter, on the bill submitted in reference to the prayer of the petition, but said that Abington could very safely be left to cure its own troubles.

Lewis Clark, formerly of Kentucky, but now of Canada, who is very well known to the friends of the cause in every section of the country, next took the platform, and made one of his peculiar and exceedingly interesting speeches. In the course of his remarks, he exhibited several ambrotype pictures of fugitives who had escaped on the Underground Railroad, to show that slavery is not at all particular as to the color of its victims. Some of the faces exhibited were as white as the fairest Anglo-Saxon of the tribe, and as beautiful, too. Mr. Clark said he did not care how many Fugitive Slave Bills were passed, some slaves would still find their way to Canada, for Congress could not black their faces, or make their eyes other than blue. He referred to the condition of the fugitives in Canada, and to the oft-repeated remark that the slaves cannot take care of themselves, and said that when they first arrived, of course they were poor and destitute; but, after they had been there one winter, if they had their health, they could be trusted to take care of themselves. In speaking of the operations on the Underground Railroad, Mr. C. alluded to the self-sacrificing spirit manifested by many friends of the slave along the route, who were ready to give up every dollar they possessed in the world to save the flying fugitive. He referred particularly to one girl, of only seventeen years, who ran the train one bitter cold night, wrapped up in a buffalo robe, because the men were so closely watched they could not do it, and said that the man or woman who had not helped a brother or sister to be free, had not drunk of the sweetest cup that God ever gave to man.

Mr. Remond then made a few remarks, in the course of which he paid an earnest and heart-felt tribute to our lamented friend, Charles F. Hovey, as the only man he ever saw in the United States, who, in similar circumstances, closed his eyes to all differences of complexion. For this he honored him, and he hoped that if Anti-Slavery, from that platform, did nothing else, it would give birth to more men like Charles Hovey; and then that platform might not only defy the anger and hatred of Massachusetts, but would commend itself to the just and humane throughout the civilized world.

SPEECH OF NATHANIEL H. WHITING.

Mr. Garrison then called on Nathaniel H. Whiting, of Marshfield, to address the meeting. He said: When the President asked me to say a few words here, I told him I had nothing to say. I meant by that, that no idea came into my brain in connection with the subject matter before us to-day, that had not been already expressed, and far better expressed than I could hope to do it, by other speakers, during the continuance of this meeting. I did not mean that I have not a word to utter always in behalf of the cause of freedom, because I consider that there is involved in the success of that cause not merely the rights of the black man, whom we have been talking about here to-day, but the rights of all men. I think if there is any thing from which a man could derive inspiration sufficient to give utterance to thought that shall struggle for expression in the human mind, it is an event in the history of the race so glorious and so comprehensive as that event which we have met to commemorate to-day, here in this beautiful grove. It does seem to me, with what little I know of history, that there is no event to be found, in the history of the race, so pregnant with possible results for good, for the development of the universal race of man, as this event of the emancipation of slaves in the West Indies. We have many grand events recorded in history, many steps or epochs in the progress of the race, but I think you will find no where any thing which stands out so practically, so gloriously, and so grandly for man, as does this event of emancipation in the West Indies. We have the celebration of the birth of nations, we have the celebration of great events in the history of man, all down through the records of the past time; but here comes before us the record, as it were, first enunciated in the history of mankind, of the birth of a race of men; for it was a terrible fact, the statement of Chief Justice Taney, that prior to the present century, the black man was considered as having no rights which white men were bound to respect. But, in 1834, the British nation proclaimed on its statutes, that this race, which had been heretofore classed as beasts, as property, were to be placed in the category of human beings, and recognized as such. I may say, then, I think, really and properly, that here was emphatically the birth of a race of men.

Now, then, what is this race capable of becoming, after it has been once born, and placed in the scale of nations and in the scale of humanity? I do not pretend to say. As my friend, Mr. Clark, very well expresses it here, all they ask, as I understand it, is a fair field. Give them the opportunities which the white man has for culture, for growth, for improvement, for progress, and then if they are not able to get along, it will be time enough to remand them back again into the condition of chattels, or into the scale of property. But until they have had that fair chance, which they never have had in the world, it is the height of injustice for us to affirm that these people are not capable of taking care of themselves, and that it is mercy to the African race to hold them in a condition of servitude.

But, Mr. President, I take it we are not here to-day simply to commemorate an event in the past time. The past is worth little to us, if any thing, unless we can use it as a foundation on which to build something for the future. These trees which we see towering above our heads to-day, plant their roots in the soil which has been the growth of years of vegetable and animal life, and this past growth, which is the soil on which these trees shall feed, is valuable to the trees; but it is the trees alone which are alive. These trees have an existence, and the soil of the past is valuable to them, that out of it they obtain the nutriment for the life which is opening to them. So of these past events, West India Emancipation among them; they are the soil on which we may plant the roots of our expanding life, and be better men and women than we otherwise would have been, if this grand fact in the history of the race had not been recorded for our development and our growth.

But there is work before us to-day. There are millions of slaves struggling in their chains here in this professed land of liberty; and, as has been manifested to you to-day, and as you may have seen many times before, nobody is safe under the operation of this slave system. The appeal is made to you, not merely because you may be connected directly with this African race, but in virtue of the common humanity which binds you in inevitable chains of relationship with all the human race, and which has bound up your interests and rights and destiny with the rights, interests and destiny of the African race which you have so long trampled in the dust.

Nobody is safe here. We call ourselves a free people. We boast continually before the world of the landing of the Pilgrims, whose advent we are to celebrate by the laying of the corner-stone of a monument down there at Plymouth next week,—the advent of freedom, liberty of thought, and speech, and action; and yet, who is free? What man or woman is there in this company who can say that he or she is in no danger, or may not be in danger, of being placed under the ban of this Fugitive Slave Act, and seized by some one, and, under the false oath of some myrmidon of the Slave Power, carried into slavery, and made to toil in its hell? Nobody, I say, is safe; nobody is secure. There is no such thing as real freedom in this land. Why, here in this old Bay State, if a man, escaping from the fangs of slavery, down there in the South land, and making his way, travelling in the night, by the guidance of the North Star, to your town of Abington, asks for protection and succor and help, there is no one of you who can furnish that help under the laws of the government. You have no law on your statute-book that will protect him. You have no right to call this a Free State, so long as this condition of things exists. I see sitting before me a woman who has been rescued from the fangs of the slaveholder down here in Plymouth. It was fortunate that she came here with the consent of the person who claimed to own her as property. If she had come here without that consent, if she had taken, by the exercise of her own will, the rights which God gave her, and come down to Plymouth, neither N. B. Spooner nor Judge Metcalf could have protected her from the fangs of the slaveholder, operating through the Federal Government. Nobody could have done it. I want to see the soil of Massachusetts, once in my life, really free soil. I hope we shall not boast any more; I hope we shall not have any more Fourth of July celebrations, to commemorate the Emancipation of the Colonies from the sceptre of Great Britain; I hope we shall read no more the Declaration of Independence on that day, as it comes round, until the time does come when the State of Massachusetts shall declare, by its laws, that whenever a man or woman, of any color or any race, comes here upon our soil, they are free men and free women against the world. I do not know when we shall come to this, but I think we shall come to it soon. Notwithstanding the time-serving chicanery of party politics, and the great desire of those who are longing and thirsting after the loaves and fishes of office to temporize and compromise in this matter, I have faith to believe that, in the near future, it shall come round that Massachusetts shall be one place in North America, under the stars and stripes of the Union—or outside of the Union—where man shall be free.

That is the work which is immediately before us, Mr. President and friends—to emancipate Massachusetts from its thraldom to the Slave Power, and make it in fact, what it is now nothing more than in form, a free State. (Applause.)

CLOSING REMARKS OF MR. GARRISON.

The hour for adjournment having nearly arrived, Mr. Garrison again addressed the audience briefly. He said:—

I was at old Plymouth yesterday, and on going down to the world-famous Rock, I found that it had been excavated, and raised up several feet, preparatory to its being enclosed within an iron railing. They were cutting off a portion of it, in order to make it more symmetrical; but such is the veneration cherished for the Rock, I was told that an officer of the town was standing by, to see that not a single fragment of it was taken away without authority! 'Hands off!' Is not every particle of it more precious than a diamond?

Yet, let a fugitive slave from the South dare to plant his feet upon it, and then let him be legally arrested, and there is not enough left of the spirit of the Pilgrims, or the spirit of Bunker Hill, to save him from the clutch of the slave-hunter, or secure him his freedom!

O, this idolatry of the dead past! It is exactly synonymous with ancient Judaism. This building the tombs of the prophets, and garnishing the sepulchres of the righteous! It is always so when there is universal degeneracy—when the great ideas of justice and right have faded from the popular mind, and corruption, servility and oppression are dominant. Abolitionists! do you want to abolish slavery? See that you stand erect! See that you live a consistent life! Never allow yourself to be drawn into any such monumental celebration as that which is to take place next week, while there is a slave clanking his chains upon our soil! 'Let the dead bury their dead.' Wherever you see the 'stars and stripes' unfurled, do not march under that flag—refuse to recognize it as your own! The banner that waves over four millions of chattel slaves cannot be the banner of freedom. It is the symbol of a horrible despotism, and we must trample it beneath our feet. To every pro-slavery church we must say, 'Get thee behind me, Satan!' Here is the Constitution of the United States—what is it with its pro-slavery compromises, but 'a covenant with death, and an agreement with hell'? Take no oath to support it! Separation, secession, disunion is the duty of the hour.

A closing remark respecting the great historical event we are now commemorating. Possibly there may be some persons in this great assembly, who, ignorant of its results, and supposing it to have worked most disastrously, marvel at our audacity in celebrating the abolition of West India slavery. 'Why,' they exclaim, 'has it not proved an utter failure? Is there not less sugar raised than before? Are not estates diminishing in value, and do not the emancipated refuse to work?' Who dares to bring these defamatory charges? I will tell you:—all the doughfaces, flunkies, and pro-slavery apologists at the North; the whole body of slaveholders, breeders, and buyers at the South! Why should they not? They are the enemies of impartial liberty, and the truth is not in them.

Do you wish to know how the experiment really works? Ask those who once wore the galling chain, and were driven to their daily, unrequited toil like beasts—ask the emancipated! What is their response? 'Glory to God in the highest! Alleluia! Liberty forever!' Ask those who once exercised absolute mastery over their slaves—ask the planters themselves! Not one of them attributes evil to the act of emancipation—not one of them is in favor of bringing back the old state of things. All classes are singing the song of deliverance, and rejoicing together. Ask the British people—ask the British Parliament—examine the official governmental statistics—read the testimonies of impartial tourists—consult the public declarations of those who are in authority in the islands!

A year ago, there stood with us on this platform a witness of unimpeachable integrity in the person of Rev. Henry Bleby, the amiable and philanthropic missionary from Barbadoes, whose testimony to the beneficent results of emancipation, in every department of life, was clear, explicit, heart-cheering—giving the lie as it did to all statements derogatory to the character of the emancipated, and the prosperity of the colonies.

What! emancipation a failure! Why, God has made failure impossible in any such case! Such is human nature—such the faculties of the human mind—that if you grant to man the liberty to develop his physical, intellectual and moral powers, the result cannot fail to be good—it will go well with him in his basket and in his store. God stands vindicated by the mouth of his faithful prophet of old: the yoke has been broken—the slaves have all been set free—light has succeeded darkness—health has given place to disease—they are building the old waste places—they are laying the foundations of many generations. Yes, and they are producing more sugar than ever before—if sugar is to be taken into the account.

O, the profligacy, the inhumanity, the idiotic folly of those who stake every thing upon the quantity of sugar raised and exported, in determining the justice and policy of West India emancipation! Point them to the schools, once prohibited, but now in operation for the education of the masses; tell them the marriage institution is now honored, where it was utterly repudiated; tell them there is no longer any separation of husband and wife, parent and child, for the family relations are held sacred; tell them that, before the law, in all the colonies, every man is the owner of himself, and the equal of every other man, a recognized and protected British freeman; tell them that he has now the right of testimony against any one who wrongs him, and can obtain exemplary damages; tell them that he occupies high stations in the Church and in the State, as minister, lawyer, doctor, judge, mayor and legislator; tell them that complexional distinctions are rapidly fading out, that crime is diminishing, that religious improvement is every where visible; tell them the Gospel can now be freely proclaimed, where once it was punished as treason; and what is their reply? 'These things are nothing—what have you to say about the sugar crop?' What consummate folly! what unblushing villany! In the nature of things, liberty and material prosperity ever go hand in hand, whilst slavery is a withering curse, turning even the most fertile soil into barrenness.

Before separating, may I not say, in your behalf, to our beloved and steadfast friend, George Thompson, of England, (applause,) that we send to him our warmest congratulations and our most grateful remembrances, and rejoice that he has been raised from his paralytic condition to an erect position in the field of universal philanthropy and home reform? He has recently attended a large meeting in London, at which Lord Brougham presided, where he made a telling speech against the traffic in coolies. In a letter just received from him, he says, 'We are to have another meeting on the first of August. Lord Brougham has kindly consented again to take the chair. I shall be with your gathering, in spirit, in the grove at Abington, and you will be with us in our meeting in London.' Assuredly we will!

We ought also to remember, at this time, our esteemed friend, Miss Sarah P. Remond, who went over to England last winter, to bear her testimony in behalf of the Anti-Slavery cause. She has been every where received in the most generous manner; her speeches have been listened to with profound interest and satisfaction; and she is doing a good work for us in that country. God bless the English abolitionists for what they have done, and what they are still disposed to do, for us in our struggle to accomplish a more sublime work than even that of West India emancipation! (Applause.)

The meeting then adjourned, and the large company left the grove, on their several homeward routes, well satisfied, we doubt not, with the manner in which the day had been spent.

FIRST OF AUGUST AT MILFORD.

Friend Garrison:

In my own joy and satisfaction, I hasten to inform you, and all our co-laborers, that our meeting here today was a complete success. Never were the people better fed, and never was a better impression left upon human hearts. You will soon receive, I trust, the proceedings from the hands of the Secretaries, and then the readers of the *Liberator* will be advised of the value of our meeting. We mean that the First of August shall be a Milford institution, and that our people shall not always grope in blindness, asking what this day, the events of which are so unspeakably sublime in history, means.

The clergy did not favor us with their presence this year; experience teaches them that 'discretion is the better part of valor.' But chance sent us our true and faithful friend, Rev. Amory Battles, of Bangor, Me. He gave us a most earnest and acceptable speech indeed: as his *debut* on our radical platform, and a hearty contribution to our cause, it has seldom, if ever, been surpassed. The gist of it was, that God made him a man before he attempted to be a minister, and that the pulpit or party that would not tolerate the truth—'*man above all his accidents*,'—he would, God helping him, labor to destroy. Was not this the ring of the true metal—a cheering voice from 'way down East'?

Our valiant friend Pillsbury did a noble work. When it is said he spoke to the *hearts* of the people, I tell the whole story. He introduced, at the close of the afternoon, a series of resolutions, which came up for discussion in the evening. One of these relates to the Republican party, embodying the idea that the leading influences of the same are the most dangerous of any other political party. To sustain this assertion, Mr. Pillsbury read extracts from the pen of Horace Greeley, of the N. Y. *Tribune*, containing the most startling revelations of subserviency to the Slave Power. One could hardly believe or trust his own ears. Great is this fall, and terrible the influence of such a pen and voice, deceiving the very elect. If this is done 'in the green tree,' in 1859, what, pray, may we not expect 'in the dry tree' of 1860? I am rejoiced to say, that, after a warm and spirited discussion, continued till near 11 o'clock, the resolutions passed with only one dissenting vote. Good for Milford—her redemption draweth nigh! And what is better than all, a prominent member of the Republican party advocated and voted for the very resolution that seemed a little too hard for some of our tried and faithful abolitionists. But they will soon be all 'right on the goose.' With all the esteem and respect we may have—and in numerous cases it is justly deserved—for our Republican friends, they will never in the hour of their 'second, sober thought,' thank us for 'daubing with untempered mortar.'

Yours for the right and true,
GEORGE W. STACY.

THE COLORED CONVENTION.

CELEBRATION OF THE FIRST OF AUGUST IN BOSTON.

The colored people of New England celebrated the First of August by a general Convention in Boston, in the Tremont Temple, which was numerously attended, extending its proceedings through Monday and Tuesday, holding six consecutive meetings. The Convention was called to order by Wm. Wells Brown, and George T. Downing, of Providence, R. I., appointed President, whose opening address was one of rare merit, and who presided in an admirable manner. The speaking was earnest, excellent, and at times truly eloquent.

Among those who participated in the discussions were C. L. Remond, W. W. Brown, Henry Johnson, Rev. J. Stella Martin, Rev. J. W. Lewis, Rev. J. N. Mars, Rev. J. Loguen of Syracuse, John T. Waugh, Rev. Mr. Twist, W. C. Nell, Rev. Mr. Gloucester, Rev. J. B. Smith, James Jefferson, and Mr. Weston, of St. John, N. B. Spirited resolutions were adopted, covering many points. Next week, we shall give as full a report of the proceedings as possible. In every point of view, the Convention was highly creditable and eminently successful.

☞ The Twenty-fifth Anniversary of the Emancipation of the slaves in the British West Indies was celebrated on Monday at Poughkeepsie, N. Y., by the colored people of the river counties. They marched in procession to a grove on the outskirts of the town, and there addresses were delivered by W. J. Watkins, of Rochester, N. Y., W. G. Strong, of Newark, N. J., and J. H. Townsend, of Hudson, N. Y., all colored men. The gathering was quite a large one.

Parade of the Liberty Guards. This colored corps paraded on Monday afternoon, and celebrated their second anniversary. They left their armory, 132 Cambridge street, at a quarter before 3 o'clock, accompanied by a drum and fife, and marched to the Middlesex House, East Cambridge, passing through Cambridge, Russell, Vine, Blossom, Allen, Brighton and Leverett streets, and over Cragie's bridge. The Guards appeared in citizens' dress, with black caps and white gloves, without muskets, and numbered only eighteen men; their guests from New Bedford and Providence numbered sixteen.

The company and their guests partook of a dinner at the Middlesex House, and then returned to Boston. In the evening, they had a ball at their armory.

Colored Festival in Faneuil Hall. The colored festival in Faneuil Hall, on Monday evening, in honor of the 25th anniversary of West India Emancipation, was not very largely attended. The music was furnished by the Brigade Band, and was very fine. The company did not begin to assemble until well nigh towards ten o'clock, and then the promenade concert commenced, when the ceremonies were interlarded with quadrilles, polkas, sandwiches, coffee, cold tongue, spring chicken, and other things of the latter sort, prepared by an eminent, but nameless caterer. George Washington, Jr., and George L. Ruffin were the managers, and everything went off well.

☞ The Tallahasse *Floridian* says: 'A gentleman of this city received a letter from Jacksonville on Monday last, post-marked 16th inst., on the back of which was endorsed—"A cargo of 600 Africans has been landed on the Florida coast, near Smyrna."'

THE TWENTY-SIXTH

NATIONAL ANTI-SLAVERY SUBSCRIPTION-ANNIVERSARY;

In the Month of January next, in Boston,

1860.

In a year when Americans find themselves citizens of a country where the African slave trade is going on, and slave-hunting unforbidden, and sheltering the fugitive indicted as a crime, and the leading religious and political influences so dead to this public shame as to discountenance legislative reform, we are confident that we have only to open our subscription in order to be becomingly and effectually sustained by the awakening virtue of the people, in the enterprise to which our lives are given.

We entreat, then, all the friends of Liberty, and the foes of Slavery, every where, in the South as at the North,—in Europe as in America,—philosophers as well as Christians, Catholics no less than Protestants, to subscribe to a fund and a mode of expenditure which prepares the way before every sect, every party, every association; which makes all other men's anti-slavery labors light; and which has, for six and twenty years, been laying the foundations of many generations, so as to exclude slavery from American institutions, and secure to posterity those blessings of liberty which the last generation passed away without enjoying.

The undersigned, while asking the favor of their subscribers' company, on their customary Anniversary occasion, are impelled by the goodness and the grandeur of the enterprise,—by its indispensable nature, by the universal and fundamental character of its principles,—to entreat also the assistance of *all*. The crisis in the nation's life makes the occasion:—one which it will be worth crossing the ocean to participate in. And while thanking our European friends for their generous coöperation of last year with America, we ask its continuance yet a little longer;—till a spirit of devotedness adequate to this great world-enterprise shall have been here awakened.

From this day forward through the year we begin to arrange our plans, organize our efforts, and economise our means, greater or smaller as the case may be, to meet this great national claim: and we desire all who would see slavery abolished, and truth, honor, peace, liberty and safety in righteousness restored, to meet us at its close, for cheer, counsel, sacrifice, resolve, and generous co-operation.

MARIA WESTON CHAPMAN,
MARY MAY,
LOUISA LORING,
ELIZA LEE FOLLEN,
L. MARIA CHILD,
HENRIETTA SARGENT,
ANNE WARREN WESTON,
MARY GRAY CHAPMAN,
HELEN ELIZA GARRISON,
SARAH SHAW RUSSELL,
FRANCES MARY ROBBINS,
CAROLINE WESTON,
MARY WILLEY,
SARAH BLAKE SHAW,
SUSAN C. CABOT,
SARAH PARKER REMOND,
LYDIA D. PARKER,
ELIZA F. EDDY,
ABBY FRANCIS,
SARAH RUSSELL MAY,
ABBY KELLEY FOSTER,
SARAH H. SOUTHWICK,
EVELINA A. S. SMITH,
ANN REBECCA BRAMHALL,
AUGUSTA G. KING,
ELIZABETH VON ARNIM,
ANNA SHAW GREENE,
ELIZA APTHORP,
ANNE LANGDON ALGER,
MARY ELIZABETH SARGENT,
MATTIE GRIFFITH,
ELIZA ANDREW.

Death of Hon. Horace Mann. A telegraphic dispatch announces the death of Horace Mann, at Yellow Springs, Ohio, on Tuesday afternoon. Mr. Mann was formerly Secretary of the Massachusetts Board of Education, and has also served as Representative in Congress from the district formerly represented by John Quincy Adams. He left Massachusetts to assume the position of President of Antioch College, which office he held until his death.

☞ Hon. Richard Rush died in Philadelphia, last week, in the 79th year of his age. He has filled a large space in the political history of the country. He was a son of Dr. Benjamin Rush, a leading man in the colony of Pennsylvania, and one of the signers of the Declaration of Independence. Mr. Rush was educated as a lawyer, but took an active interest in politics, and displayed such ability that at the early age of thirty-seven, he was appointed by President Monroe, Envoy Extraordinary and Plenipotentiary to England. At the termination of Mr. Monroe's administration, he accepted a seat in President Adams's cabinet as Secretary of the Treasury. He did not again hold office until the close of President Jackson's second term, when he was appointed special agent of the United States to England, to take charge of the Smithsonian bequest. In 1847, he was appointed Minister to France, by Mr. Polk, which office he held until the election of Gen. Taylor to the Presidency, when he retired from public life.

☞ Mrs. Margaret Fuller, widow of the late Hon. Timothy Fuller, and mother of Margaret Fuller Ossoli, so well known in literary circles, and of Rev. Arthur B. Fuller, and R. F. Fuller, Esq., of this city, died at the residence of the latter, in Wayland, on Sunday, at the age of 70. She had survived her husband nearly a quarter of a century, and had adorned her long life with graces of character rarely equalled.

☞ The Newburyport Herald reports the death of Mr. Charles Whipple, for many years a bookseller in that place. His age was 78 years. The family of the deceased have been connected with the book trade in Boston and Salem for two generations.

☞ CLARKSON CENTENNIAL CELEBRATION.—A meeting in commemoration of the labors of Thomas Clarkson in the great work of Emancipation will be held in Friends' Meeting-House Grove, Easton, Washington Co., N. Y., on Saturday and Sunday, Aug. 27 and 28, 1859.

Parker Pillsbury, Rev. Antoinette Brown Blackwell, Aaron M. Powell, Leonard Gibbs, Susan B. Anthony and others will address the meeting.

Sessions at 11, A. M., and 2, P. M.

There will be a short recess for refreshments in the Grove.

☞ Let there be a grand gathering of the friends of the slave.

☞ Should the weather prove unfavorable, the meeting will be held in the meeting-house.

☞ THE REVERE ST. MISSION SCHOOL will hold its annual Pic Nic in Charles River Grove, THIS DAY, Friday, 5th instant. Several Anti-Slavery speakers will address the meeting on the occasion, among whom, one of the *Oberlin Rescuers*, is expected.

Come one, come all, and let us have a good festal day!

Price of tickets: For adults, 50 cents; children, 25 cents, including a good collation.

Friends will meet at Worcester depot at 7 o'clock. Tickets can be had at the following places: Mrs. Hale's, No. 3. Acorn street; Mr. H. Hoyt, No. 9 Cornhill; Mrs. Madison, Revere street; Mrs. Hawkins, No. 3 Sears place; at Russell's Bookstore, opposite Beach street, and at the depot.

☞ ANDREW T. FOSS, an Agent of the Massachusetts A. S. Society, will speak at

Milford, Sunday, Aug. 7.
Weare, N. H., " " 14.

☞ MISS SALLIE HOLLEY, an Agent of the Massachusetts A. S. Society, will speak at

Oakdale, Sunday, Aug. 7, A. M.
West Boylston, " " 7, evening.

☞ BLACKSTONE.—Parker Pillsbury will speak at Blackstone on Sunday, Aug. 14,—A. M. on Slavery, 5 P. M. on the French Revolution.

☞ SALLIE HOLLEY, an Agent of the American A. S. Society, will speak in PORTLAND, on Sunday, Aug. 14.

☞ As Miss Holley designs remaining in Maine for a season, in behalf of the Anti-Slavery cause, applications for her services may be made by letter to Samuel May, Jr., at Leicester, Mass.

☞ HOME WANTED.—Who will furnish a poor, bright, active boy of nine years a good home, where he may be made useful to himself and to those with whom he may live? A situation with a farmer would be preferred.

For further information, apply personally or by letter, soon, to JONATHAN WALKER, Hopedale, Milford, Mass.

☞ A Circular has been published in the Cleveland *Herald*, July 13, addressed 'To Anti-Slavery Christians throughout the State,' and signed by a number of the clergy and laity of Cleveland and vicinity, calling for a meeting at Columbus, Ohio, August 10 and 11, to pray, deliberate and give a public expression against slavery. This proposed Convention has been suggested chiefly by the revival of the slave trade.

☞ All communications for the undersigned should be sent to Leicester, Mass.

SAMUEL MAY, Jr.

HOVEY PHOTOGRAPHS.

☞ The few remaining copies will be sold at one dollar each. Please apply to

WM. C. NELL,
Boston, July, 1859. 21 Cornhill.

FEDERAL TYRANNY!

THIRTY-SEVEN MEN, *Lawyers, Doctors, Ministers, Legislators and Men of Business*, arrested and dragged to a Felon's Prison; their only offence being a compliance with those divine injunctions, 'Feed the hungry and clothe the naked,' and, 'As ye would that others should do to you, do ye even so to them.'

WE HAVE IN PRESS,

And shall publish about the 20th of July,

A COMPLETE HISTORY

OF THE

Oberlin-Wellington Rescue,

And the cruel persecution of the noble men who chose to obey God rather than man. A most infamous chapter in American History, which succeeding generations will wish to have expunged. This volume comprises a full account of the rescue, incarceration and trials.

READ IT, AMERICANS,

And mourn over your country's degradation; scatter it broadcast over the land, that a SLAVOCRATIC NATION may see the depth of depravity and wickedness into which it has fallen, and arouse, repent and reform.

☞ We want 1000 active, whole-souled Agents to sell this book. Price, 50 cents, $4 50 per dozen, and $38 per 100 in paper covers, and 75 cts per 100 bound in cloth.

JOHN P. JEWETT & CO.,
20 Washington street, Boston.
July 15. 4wis

NEW AND USEFUL BOOKS.

MESSRS. FOWLER & WELLS,

308 Broadway, New York,

Have recently Published,

HINTS TOWARDS PHYSICAL PERFECTION, Illustrated. $1.

NEW RURAL HAND-BOOKS, embracing The House, The Garden, the Farm, and Domestic Animals—in one illustrated volume. $1 50.

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THE NEW ILLUSTRATED HYDROPATHIC ENCYCLOPÆDIA—the most complete work on the subject. $3 00.

THE ILLUSTRATED FAMILY GYMNASIUM—Applied to the development of Body and Mind. $1 25.

Messrs. FOWLER & WELLS have all works on Physiology, Phrenology, Hydropathy, and the Natural Sciences generally. For sale in Boston by D. P. BUTLER, 142 Washington street.

June 24. 4w

POETRY.

For the Liberator.

GOODNESS—NOT SACRIFICE.

In times of old,
The great Creator bade as sacrifice,
That from the bleating fold,
Or from the herd, a sacred flame should rise;
And, as the victim burns,
From the rich, golden urns,
The clear and costly oil, and wine of ruddy glow,
In copious streams should flow;
And when the harvest bends
With heavy ripeness, its first fruits shall grace
Jehovah's altar; His, whose bounty sends
Earth's choicest blessings upon Israel's race.

And asks he now,
The earth's great Maker, as in times of old,
No offering from the herd, or from the fold—
No first fruits, or rich streams from vase of gold?
No sacrifice when we before him bow?

O, our Exemplar bright!
O, Thou who art our light!
Our glorious elder Brother! thou didst teach
Truths beyond human reach;
Didst teach, our heavenly Father does not ask
Obedience to some stern, capricious task,
But bid'st us every evil thought control,
And chiefly Selfishness, that taints the soul,
Chilling that generous love
Should bind God's human family in one
Great band of brothers, should lead us to prove
Our holiest aspirations are his own,
By freely offering before his throne
This truest sacrifice. O Sin! O Crime!
How long will they man's destiny sublime
Delay? When shall heaven's watching, waiting sun
See Truth's bright, loving reign on earth begun?

Tenterden, (England.) JANE ASHBY.

For the Liberator.

TO WENDELL PHILLIPS.

AN ACROSTIC.

Worldly ambition hath no charms for thee;
Earth has few sons from selfishness so free:
Nor wealth nor place they from the right can turn,
Determined aught save simple truth to spurn.
Each sin that nestles in the Church or State,
Lo! thou dost search it, for thy soul doth hate.
Like sweetest music thou dost lift thy voice,
Pleading with men to make the truth their choice:
Hard do they find it, oft, to ward thy blows,
In strains most fervid, dealt to Freedom's foes.
Little he knows thy strength, who e'er shall dare
Lift up his voice for wrong, if thou art there.
If so presumptuous, he may feel he's blest,—
Poor, erring mortal,—if he's not *non est;*
Sure, in the conflict, thou'lt come off the best.

Boston, July 20, 1859. JUSTITIA.

For the Liberator.

ACROSTIC.

Names of bedizened heroes, drenched in gore,
Along the page of blood may claim to shine;
Perverted statesmen fain some niche implore,
Of shelter from th' impending curse of time.
Leagued in oppression, let the tyrant scorn
Each humble one, whose soul in patience waits;
On every noisy breeze, and rattling storm,
No tidings bear from weeping Mercy's gates.

Choose thee, my friend, the nobler place, the better part.

Denying self, that others may be blest,
Each hour may we cheer on some sinking heart,
Nor spoil the captive of his rightful rest.
No princely diadem may deck our brow;
Each crown we wear, the thorn its gem appear;
To wrestle hard for God's afflicted now,
This be our crown, whilst hoping, waiting here.

GILBERT PILLSBURY.

Winding Wave Female Seminary, Ludlow, Mass., June 27, 1859.

From the Atlantic Monthly for August.

MY PSALM.

I mourn no more my vanished years;
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.

The west winds blow, and, singing low,
I hear the glad streams run;
The window of my soul I throw
Wide open to the sun.

No longer forward nor behind
I look in hope and fear;
But, grateful, take the good I find,
The best of now and here.

I plough no more a desert land,
To harvest weed and tare;
The manna dropping from God's hand
Rebukes my painful care.

I break my pilgrim staff, I lay
Aside the toiling oar;
The angel sought so far away,
I welcome at my door.

The airs of Spring may never play
Among the ripening corn,
Nor freshness of the flowers of May
Blow through the Autumn morn.

Yet shall the blue-eyed gentian look
Through fringéd lids to heaven,
And the pale aster in the brook
Shall see its image given.

The woods shall wear their robes of praise,
The south wind softly sigh,
And sweet, calm days in golden haze
Melt down the amber sky.

Not less shall manly deed and word
Rebuke an age of wrong,
The graven flowers that wreath the sword
Make not the blade less strong.

But smiting hands shall learn to heal,
To build as to destroy;
Nor less my heart for others feel,
That I the more enjoy.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told.

Enough that blessings undeserved
Have marked my erring track—
That wheresoe'er my feet have swerved,
His chastening turned me back—

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good—

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight.

That care and trial, seen at last
Through Memory's sunset air,
Like mountain ranges overpast,
In purple distance fair—

That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day. [J. G. WHITTIER.

THE LIBERATOR.

LETTER FROM LYDIA MARIA CHILD,

To the Progressive Friends' Meeting at Longwood, Pa.

WAYLAND, May 2d, 1859.

The returning season of growth always brings to mind your Annual Meeting, where I trust good seed is sown, to be multiplied in future harvests. No matter how few meet together, nor how little is the immediate and obvious gain of their meeting. If there is *life* there, it will germinate. Look at the small, thin seed of the mighty elm! Who could foresee the wondrous growth therein contained? The graceful spreading branches, wherein birds and insects innumerable find happy homes, the enormous roots, the solid bulk of wood, were all contained in that small, thin seed. Perchance a hen scratched a hole for its reception, the wind carried it to its destination, and a dog covered it. By these humble agents were sun and rain enabled to stir within it the latent principle of life. It is the same with the seed of *spiritual* growth. All, who are in earnest for the truth, are working for far greater results than they can calculate. Nay, many who are working merely for themselves, like the hen and the dog, are unwittingly planting some wind-scattered grain of truth, that is blown into their path.

The greatest obstacle in the way of social progress is the want of moral courage. Godwin says truly—'If every man would tell to-day all the truth he knows, three years hence there would scarcely be a falsehood of any magnitude in the civilized world.' Few dare openly to question time-honored creeds and institutions, even when they clearly see their fallacy, or have had experimental proof of their utter want of adaptation to the requirements of the soul. And of the few who venture to express dissent, only a small fraction do it with the strength of serious conviction, or with the gentleness induced by large, comprehensive views and expansive sympathies. Those who attack old systems are too apt to do it with flippant jeers, or arrogant aggressiveness. Why should I hasten to call a man a fool, because I anticipate that he will call me a skeptic? Perhaps if I knew more of his interior state, I should perceive that he was no fool; and if he could clearly see mine, he would be aware that I was no skeptic. In all probability, the only real difference between us would prove to be the inevitable result of different stages in our spiritual growth. Fortunately, the All-Wise Father has so constituted our souls as to enable us to receive truth in such degrees and modifications as are best adapted to our needs; even as plants absorb more or less of certain rays of light, and thus become diverse in color. Light remains eternally the same; its various hues are produced by the receptive capacity of the objects whereon it shines. We do not mock at the ruby for reflecting only the red ray, or at the topaz for reflecting only the yellow. Why, then, should we require of human beings uniformity in their reception of truth, which is *spiritual* light?

Above all other lessons, we need to learn that men *cannot* all see truths in the same way. It is positively out of their power, by reason of their different physical and mental organizations, of the varying influences of education, of personal experience, and of social surroundings. Pines that grow on the Southern slope of the Alps make better violins than those that grow on the Northern side. Who is acute enough to explain by what process the sunshine makes the Southern pines more musical? And how much *more* difficult would it be to define all the subtle *spiritual* influences, which, in fashioning the growth of our *souls*, make them more or less responsive to the eternal harmonies!

Even the same individual changes so entirely in the course of his life, that the angels, if they designate us according to our interior condition, cannot continue to call him by the same name. How many are there among you who, at forty years old, retain the same views of God, or your own souls, or the state of society, that you entertained when you were twenty? The years pass over, and leave with you a thousand imperceptible influences, that affect your *spiritual* growth as inevitably as they do the *natural* growth of the oak or the elm. If some friend, who sympathizes with you fully at forty, should seek for you at the same spiritual stand-point, after a separation of twenty years, the probability is that he would not find you where he left you; and when you compared notes together, you would mutually be puzzled to understand by what process those who were once so near, had wandered so wide apart.

God *intended* variety in spiritual as well as in natural growth. The oak, by virtue of its organization, cannot be other than an oak; a willow cannot be other than a willow; a palm other than a palm. Moreover, an old oak cannot remain the same as a young oak; and a willow far from water must develop its life imperfectly, as also must human souls when removed from the spiritual influences suited to their organizations.

As I grow older, I am less and less inclined to accept any thing upon authority, or to slight any thing which, in the light of my own soul, seems to be good or true. I am equally desirous to grow freely myself, and not to impede the free growth of others. I cannot despise any utterance which I believe to be sincere, however widely it may differ from my own, and however earnest I may be to convince men of its fallacy. Jean Paul Richter says: 'Teach your child as lovingly to accept different forms of religion among men as their different languages, wherein there is still but one human mind expressed. Every genius has most power in his own tongue, and every heart in its own religion.'

The tendency to Eclecticism, which I noticed in a previous letter, becomes more and more observable. Christianity gradually modifies other religions, though not apparently destined to supersede them entirely. But, manifestly superior as it is to other religions of the earth, there is much that it might copy from them advantageously. The Buddhist Commandments, 'Thou shalt not speak of injuries,' and 'Thou shalt not excite quarrels by repeating the words of others,' are worthy of being added to our Decalogue. The Hindoo reverence for *all* places of worship is worthy of our imitation. The Mohammedan law, that legitimate and illegitimate children shall share equally in the division of their fathers' estates, shames the narrow and cruel prejudice which prevents a just distribution of property among us. If we were to adopt also the law of the Mohammedans, never to hold in slavery one of their own faith, it would save us from the disgrace of offering ministers of the Gospel for sale in the market, and demanding a higher price for them because they can be warranted to have too much religion to murder their masters.

Inside of Christendom, the mixing and mingling of sects has become more and more obvious. The influence of Swedenborg's writings, especially those portions which embody his views of another world, have had a more persuasive influence than people are generally aware of. Whoever compares the sermons of fifty years ago with those of to-day will be struck with their difference of tone on this subject. I think much of this progress may be justly attributed to the influence of Swedenborg's writings, which have become more or less infused into the general atmosphere of thought and feeling, so that men often inhale it who are quite unconscious of its presence.

The phenomena of Modern Spiritualism have done a great work of preparation, by every where removing old landmarks from minds that would not have yielded them to any purely mental process.

A transition movement is universally observable in the churches. The more progressive among the sects called orthodox are approaching the borders of the sects called liberal; while the less progressive among the liberal sects are partially returning to orthodoxy. Those in all sects who have absolute necessity of leaning upon authority tend toward the Roman Catholic Church, or toward Swedenborgianism. Those who are *unable* to receive truth upon authority are moving on, through various stages of denial or inquiry; and they find their most powerful exponent in Theodore Parker.

But subdivide human opinions as minutely as you will, each fraction will, sooner or later, divide again; because each is kept to its mission by the conservative and progressive tendencies inherent in man, as certainly as moon and stars are retained in their orbits by the centripetal and centrifugal forces. Truth has had to fight so hard for every inch of its way to freedom, that it naturally saddens us when we see men disposed to turn back, and relinquish a portion of the vantage-ground which their valiant predecessors gained by such desperate conflicts. But we need not be troubled by any such retrogressive movements; neither is it any cause for alarm that others seem rushing beyond all bounds. The Divine hand will always adjust wisely the centripetal and centrifugal forces of the universe, both spiritually and materially. All we have to do is to seek light, and be faithful to our own convictions, whether they impel us to hold back or to spur forward. Thus will free individual development, through multiform agencies, help on universal progress, without disturbing universal order.

You will perhaps think I have made a very long sermon from a brief text; but I wrote as it came to me, and I know you will receive it indulgently, because it was written with earnest good will.

I need not say, *may* the blessing of Heaven rest upon your efforts, for so far as you are in the path of true progress, the Divine blessing *will* rest upon you.

Very faithfully, your friend and well-wisher,

L. MARIA CHILD.

CRISPUS ATTUCKS ONCE A SLAVE IN MASSACHUSETTS.

BOSTON, July 26, 1859.

DEAR FRIEND GARRISON:

My friend, Charles H. Morse, Esq., whose zeal as a collector of autographs and relics of the olden time is well known hereabouts, has put into my hands a copy of the *Boston Gazette and Weekly Journal* of Tuesday, November 20, 1750, which, among other curious items of Massachusetts history, contains the following advertisement:—

'Ranaway from his master William Brown, of Framingham, on the 30th of September last, a mulatto fellow, about 27 years of age, named Crispus, well set, six feet two inches high, short curled hair, knees nearer together than common. Had on a light colored bearskin coat, brown fustian jacket, new buckskin breeches, blue yarn stockings, and a checked shirt.

'Whoever shall take up said runaway, and convey him to his above said master at Framingham, shall have *Ten Pounds*, old tenor, reward, and all necessary charges paid.'

It will be remembered that at the Faneuil Hall commemoration of the Boston Massacre, (March 5th, 1858,) Samuel H. Brown, Esq., a grandson of the above William Brown, was present, and narrated to several persons the traditions extant in the family relating to Crispus Attucks,—of his goblet, powder-horn, &c.

It seems that Crispus was imbued with the spirit of liberty in thus declaring independence of his master. He subsequently came to Boston, and worked in a ropewalk at the North end, where he rallied the men to the attack of the English forces in King street, himself being the first martyr (though a slave) in that struggle which resulted in liberty to these United States—securing to them the boon they have denied to his race.

It is somewhat remarkable, that although the impetus to the American revolution was undeniably given on the 5th of March, 1770, and so regarded by the orators and writers of those times, yet by some persons, at the present day, this great fact is wholly ignored. For instance: F. O. C. Darley, a well-known artist, has recently drawn a fine American historical picture of the Battle of Lexington and Concord, with the caption, 'First Blow for Liberty'; and in the Doric Hall of the State House is to be seen the cannon dedicated to Major John Buttrick and Capt. Isaac Davis for their services at Concord Bridge, April 19th, 1775, on which is inscribed, 'This was the beginning of a contest in arms that ended in American Independence.'

Now, without the least desire to disparage the influence of the battles of Lexington and Concord upon the revolutionary struggle, they cannot with justice be called the scenes of the *first* blow for liberty, unless the 19th of April, 1775, precedes in the calendar March 5th, 1770.

Yours, for justice to Crispus Attucks,

WILLIAM C. NELL.

THE LAW OF RELIGIOUS PROGRESS.

Extract from a pamphlet, entitled 'EAST AND WEST: an Inaugural Discourse, delivered in the First Congregational Church, Cincinnati, (Ohio,) May 1, 1859, by M. D. CONWAY, Minister of the Church':—

When any one great soul climbs to a universal and eternal truth, all the world must climb after him in due time. The farthest wave which comes in from the flowing tide, only marks where the whole water-level will inevitably arrive. But it must be a familiar fact to you, that this idea is reached by the world, not through the dictum or influence of any one man or his movement, but that such can only set the mark, and leave the world, through manifold and slow experiences, to attain unto it. This is needful for thoroughness; that is of no account which culminates in a day or a year. The lower the object, the sooner reached. The world cannot be Christianized, if Christianity means anything everlasting, in less time than it can be created. So it is not imaginable that the world, when Christ had organized a church for work upon it, in which every old truth was to be vital, could at once 'cast off the works of darkness,' abandoning old abstractions. Therefore, we see why the ancient Christians still circumcised children; why the Sabbath still lingered, despite all the teachings of Jesus that it was null. We see why the earliest definite church organization which at all represented all the nations, Greeks, Romans, etc., as well as Jews, I mean the Roman Catholic, was involved in the antiquated formulas and dreams of all old mythologies. The Church of Rome, though numbering in its ranks many earnest workers, is a Church of doctrinal and technical abstractions; it has a creed longer than all the rest put together, but has nothing therein relating to the great practical interests, the rights and wrongs of Humanity—not one word to be hurled at the tyrant of the old, or the oppressor of the new world. Now, if you take this starting point, and trace the successive strata of religious formation, and contributions which successive generations have given to the development of the Christian Principle, you will see that this tendency is a repetition of this transit from East to West, from dreaming night to toiling day. Each reformation, as it has come, has done something to abbreviate the creed and enlarge the life; to reduce abstractions and fancies, and develop vital and real principles. Luther gives up the tremendous abstraction, Rome, with all its empty rites, for the practical morality which the sale of indulgences ignored. For ages, thereafter, the Creed is sifted in every article, and is disintegrated, the place of each article, as it is cast off, being supplied by some practical pledge to Humanity and Virtue, which had never concerned the Church before. With the School of Rationalism in Germany, England, America, the whole mass of technicalities, creeds and evidences, all that is merely historical and inoperative, fall crashing down; but Humanity rises in their place; and the Soul stands forth in pure unshackled strength, panoplied with the armor of light, addressing itself to all noble conflicts for freedom, the elevation, the actual, not doctrinal, salvation of Man.

Why should we have our work in one age, our worship in another? In any other department, adherence to old methods is seen at once to be simply preposterous. Our brethren who have left us, who believed that the Church should be based on the idea of a Redeemer, an idea of the dark ages, which supposed that, as captives in war were either to be slain or redeemed by a ransom paid—so Jesus paid down in so much blood a ransom for captive man—(an idea which must more and more lose its meaning as wars and the customs of ancient wars cease)—men who believe this would not think it wise to restore the old aqueducts of Rome in place of their reservoirs, nor writing on parchment instead of the cylinder press. What folly! To think of taking us back centuries, taking us out of our time and place, and throwing away all the experience and power we have gained in two thousand years! Athanasius wrote one creed, and Calvin wrote another, and the Unitarian Servetus wrote another; but what did Athanasius, or Calvin, or Servetus know of America and its destiny? Dr. Channing believed so and so; but what did Dr. Channing know of the spiritual and moral needs which each new day must awaken in a country where nothing stands still, and genii of power and knowledge are ever rising out of old caskets?

Brothers, the world was never so old as it is to-day. The Sun was never so near to the zenith. The Light was never so clear, and the responsibilities of those whom the light visits were never so solemn and weighty. I invoke you then to pledge your hearts this day to cast off the vesture of darkness, to put on the armor of light. For an armor it is, and must be, until the world be won to the Kingdom of Light, till every wrong is righted, every error vanquished. In your presence I would lay this day the corner stone of a Working Church. Soon these walls, which your fathers reared to God, may know us no more; as they pass, let them symbolize the passing away from our hearts of any partial and unenlightened views which may lurk within us: let us answer the cry of the Past, 'There is nothing new under the sun,' with the voice of the Present, 'Behold, I create all things new!' In that Church, all that cannot be harnessed to the Chariot of our Progress must be dragged behind it, as a slain Hector. We will have no doctrine that has not a to-day use; no word or form which cannot be put on as a part of the armor of light, like the righteousness of Job, which was 'a robe and a diadem.' Do we utter the great name, before which the nations bow, the name of God? It shall be to us no shadowy abstraction of personality or mystery; it shall mean for us virtue, principle, right, truth, all vital things, on which the mind can rest, and all orbing in their divine and eternal centre, as all rays, heats and colors centre in the sun. Do we speak the name of Christ? It shall mean to us nothing mystical or supernatural. It shall mean humanity: we shall know here no infidelity but inhumanity. Our Christ shall be the good Samaritan of to-day, who shall lift up the African from his bondage, feed the hungry, clothe the naked. Do we speak of the Soul, the Spirit? It shall mean for us the ideal which shines in every heart of what is highest and truest; the perfect form in each, given to be carved into actual life, and thus made immortal. The breath of the great Present shall breathe on all these doctrinal dry bones, and they shall rise up a living army for the living God; not for a God sleeping or dead.

Some one may go hence, and say that I believe Christianity to be a matter of the past, which is the germ of the present. The Christianity of to-day is not the Christianity of the Past, because To-day is not the Past; but it is the legitimate unfolding of the Christianity of the Past, and the natural form of this stage of its structural development. Therefore we do not concede the Christian Idea to those who wish to entomb it in the sepulchres, however costly. It is a rich portion of the estate bequeathed us—the Past.

We will not throw away the past, but fulfil it; indeed, not a jot of it shall pass till all be fulfilled. As we quarry the coal which ancient forces stratified, and feed the flame which warms us to-day; so will we take old creeds, and ideas, and legends, not to keep them, but with them to feed the living fires of our present thought and activity. And when we thus actualize and vitalize the old, do we degrade the world into a low utilitarianism? Do we bring poetry, or vision, or music, to an end? Nay, we establish them all. We give those airy nothings a local habitation and a name. We shall make the old mountain peaks of poetry and song sublimer, as they shall be alive with torrents which enrich all plains below. What was fabled of Orpheus shall be real in the Working Church when it shall come to this land—the music of its Lyre shall build the walls of cities. Its poetry and its prophecy shall be the blasts at which the Jerichos of wrong shall find their walls crumbling about them. Only let us utterly cast off the works bequeathed us out of the darkness; only let us gird ourselves and put on the armor of light, and with fidelity bear trials and fight the battles of our day, and our victory shall make all Oriental dreams fade before their magnificent fulfilments. Thou, brave child of the Most High! thou dost stand upon this earth by the divine right of existence, not a thousand years past, nor one year, neither to-morrow, but TO-DAY: so let nothing drag thee back to the dead past, forward to the speculative future; but live thou fully in the day which is at hand, and as thy day, so shall be thy strength!

AN APPEAL TO REV. GARDINER SPRING, D.D., ON THE EVILS OF TOBACCO.

REVEREND SIR;

The figure made with your tobacco-box at the meeting of the Tract Society, May 11, 1859, excites attention. We embellish Tracts with pictures, which enforce the idea we present: the dandy with his cigar, the courtesan with a cigarette, the loafer with his quid, and the divine enveloped in tobacco fumes. Life might be given to this Tract by a picture of the REV. DR. SPRING at the Academy of Music, in the midst of clergymen, judges, lawyers and admiring friends, chewing his quid, bandying about his tobacco box, and, in derision, offering it to Dr. Bacon, as he referred to the sin of using Tobacco! Impressive picture! I shall not use it,—courtesy forbids.

Excellent men regret, sir, that on that occasion you gave the weight of your character in favor of *a loathsome vice, a monstrous iniquity.* Science classes Tobacco with rank poison, and we teach boys to shun it as the fangs of a rattlesnake. Physicians, whose word is law, state that twenty thousand of our country are killed by it every year! 'The American Church,' says Dr. Coles, 'consumes five millions of dollars on it every year!' Sufficient to support fifteen of the American Board! The Nation consumes thirty millions of dollars on it. Sufficient to support ninety of the American Board! Whole nations, Mexico, Turkey, and the like, are emasculated by it. An English statesman observes, 'As the discovery of the American continent cursed Europe with Tobacco, it is questionable whether the discovery has been more of a blessing than a curse!'

Such, dear sir, is the Evil you sported with before an immense audience. We were grieved as we saw it; but, as liberty of speech on such occasions is contraband, we were silent; hence, I write to tell you and others, *that we are sorry* YOU DID WHAT YOU DID, THEN AND THERE.

1. *I am sorry, because it tends to discourage all efforts in the* ANTI-TOBACCO REFORM. Laborers in this field have a hard time. They battle an insidious foe, which is murdering thousands without their knowing it. They battle a foe entrenched in lust, in appetite, in fashion, in merchandise, in church and state. They wage the battle without wealth or organization, and with no reward but the humble laurels of virtue.

We expect to meet the common enemy in smoke-rooms and dens of infamy, and to be the song of the drunkard; but when you, Dr. Spring, with your polished sanctity, sport with this GREAT CURSE, and, in actions louder than words, tell such an audience that you use and will use the drug, and in haughty defiance pass it to others,—and when your admirers cheer and clap the act, and seem to say, 'It is the voice of a god, and not of a man,' we poor reformers are for the moment sick at heart; and did not God give us *grit*, as well as *grace*, we should give up the ghost.

2. *I am sorry you did it, because it was an insult to the most respectable part of the audience.* Tobacco is a poisonous abomination. The public use of it anywhere and everywhere, by anybody and everybody, is a *nuisance.* If to pollute common air, coaches, cars, parlors, halls, temples of worship, and the BODY,—the temple of God,—is not a nuisance, what is? Nuisances at large are out of place. They should be cared for by police, have the benefit of pest-houses, or ride quarantine. They have no right to stalk abroad, or to appear on a Christian platform in the Academy of Music. If you, dear sir, are insensible to this nuisance, is it not because you have been long under its potency? Some listen to the roar of artillery till they are deaf; some use assafœtida till tastes are extinct.

Look up and down the land, in cars, in depots, in churches, you see significant inscriptions, 'NO SMOKING HERE!' 'NO CHEWING HERE!' 'If young gentlemen,' said Daniel Webster, 'must smoke, let them take the horse-shed.' Put it to vote in heaven or earth, and would not the vote be, let Tobacco victims everywhere take the horse-shed?

3. *I am sorry you did it, because tobacco-using is an enslaving habit;* and, however defiantly you used that box, did you not show us that you were a slave sporting in chains? To be a slave is to have lost the power of resistance,—to be subject to a tyrant, a lust, a passion, or imperious appetite. Such is a Tobacco victim! I speak not at hap-hazard, but (*ab imo pectore*) that I do know and testify; that which I have endured myself; what I have seen in thousands. I say, if there is a slave on earth, he is such who is wedded to this narcotic. Here is an undeniable fact,—this habit long indulged, enslaves you as well as its humblest victim. As the eye of a servant is unto the hands of his master, does not your eye turn to this idol as the last thing at night, the first in the morning? 'Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?'

Alas, dear sir, how often have you tried to master this tyrant! How often have you been defeated! Never do good men appear to such disadvantage as when under the dominion of Tobacco! I say, with Dr. Woods, 'I would as soon be a chattel slave on a plantation, as a slave to Tobacco!'

4. *I am sorry you did it, because your example corrupts your fellow-men.* Ninety-nine in a hundred, it is said, acquire this habit from infectious example. Be this as it may, the example of gentlemen in positions like yours is powerfully destructive. You are an example to the flock. Your flock is large. Your writings and influence are identified with the church of God, through the land. Newspapers have widely trumpeted this transaction; and, I dare say, many students in our seminaries, many deacons, many church-members, who, before were half ashamed of this habit, on seeing that Dr. Spring, the CORYPHEUS of the OLD SCHOOL, makes light of it, have come to the conclusion *it is no sin*, and now, without one twinge of remorse, roll the sin as a sweet morsel under their tongues!

OUR BOYS, SIR! What shall we do with these rising and expanding millions? We teach them that Tobacco, Alcohol, Profanity, and Sabbath desecration, belong to the same category, to the same infernal chorus of vices! A half a million of little fellows, in Hannibal style, have pledged eternal hatred to Tobacco! What shall we do with our Bands of Hope, and your example, hallowed with piety and hoary with age? Ah, sir! Hunt up heresy the world over till you die, and you will find nothing so destructive of 'YOUNG AMERICA,' soul and body, as Tobacco, which your example commends. 'Young friend,' said I to a youth, 'why do you chew?' His reply was laconic: 'My father chews, our minister chews, and I will.' I wrote to a Boston *millionaire*, soliciting aid in my work among youth. His reply is instructive:

'REVEREND SIR: I have received your little book, UNCLE TOBY ON TOBACCO, and thank you for it. But the best proof of its utility should be its effects upon the clergy. We can hardly expect youth to refrain from Tobacco, when their moral teachers set them so bad an example. When you have reformed those of your own profession, if you will apply to me, I will give fifty dollars to reform the rest of mankind.

Yours very respectfully, D. S——.'

5. *I am sorry you did it, because it shows that, though a Master in Israel, you are ignorant of one of Satan's powerful devices.* Admit the Bible idea, that there is a superhuman agent, malignant and subtle, who luxuriates in mischief; admit that men are often moved by an agency so insidious as to be unconscious of it, and we may with as much reason infer that Satan uses this drug to destroy souls in the streets of New York, and souls in your church, as that he uses any agency, or as that he used an apple to effect the apostacy in Eden. Account for the mournful fact, if you can, that a drug so nauseous in spite of every taste and every instinct, now has mastery over *two hundred millions*, without the hypothesis that Satan has a hand in it! Render unto Satan the things that be Satan's.

Tobacco stupefies sensibility, produces self-satisfaction, and soothes the subjects of Satan in their sins! Its lulling potency make many a minister an amiable dolt; robs him of zeal for REVIVALS, and of courage to wield the battle-axe; seats him in his easy chair to nurse his dignity, and to be satisfied with his spiritual attainments, till death winds up the scene!

Tobacco to thousands of young men has unearthly charms. It allays anxiety, extracts arrows of conviction, and makes them satisfied whether saints or sinners. It not only renders them insensible to the Gospel, but it often *paralyzes the will*, and its victim is like a fort, with traitors within and enemies without, whilst the sentinel is drunk! It often breaks down all *manliness*, and the victim is in the condition of the poor collegian, who in tears cried, 'What I would that I do not, but what I hate that I do.'—'*O, I need Tobacco to give me resolution to give up Tobacco!*'

It is deplorable enough that the Gospel must encounter a heart which is at enmity with God; but, O! if it must encounter not only an enemy, but a sot; not only a sot, but a paralytic; not only a paralytic, but a fool—the case is incomparably worse.

Such, sir, are the effects of Tobacco, *not on all*, but on multitudes who hear the Gospel. Satan knows this; and, if he does not, he has not the sagacity commonly ascribed to him, and is unfit for his office.

6. *I am sorry you did it, because you trifled with sin.* I say nothing of the waste of time or money, but maintain that this habit is a *sin*, because it violates the laws of life, laws touching BODY, MIND and SOUL. The laws of nature are the laws of God, and their violation is as positively sinful as that of any law in the Word of God. The amount of Tobacco which I presume you daily use, would, if given in a liquid state, kill a dog or a horse at once; and would have killed you long since, had not nature indignantly thrown off much of the poison by perspiration, expectoration, and the like.

The idea that you can surcharge your mouth with it, and the virus enter the nerves, the veins, and spread over the membrane, and do no injury, is as absurd as to suppose that your body can take the explosions of an electric battery with no effect; or that lightning never burns a dwelling, never kills man or beast! Tobacco does kill. On entering the circulation it poisons the quality and diminishes the quantity of blood, and mars the beauty of our race by making multitudes of haggard, trembling, gloomy creatures, in the shape of men!

It maddens the nervous system, masters the ganglionic nerves, makes the heart quiver under its grasp, destroys its regular pulsations, makes it beat slower and slower, till it ceases to beat,—*the victim dies; he has committed suicide.* People call it *heart-disease!* There lie before me the statements of physicians, which specify *eighty diseases* which may arise from the use of Tobacco.

I have nearly a thousand letters, from gentlemen in various walks of life, which show that Tobacco has been to them a sore evil; many of them express gratitude to God that they have renounced the sin.

I regret that you trifled with a sin so destructive. Not a sin of limited prevalence, but reigning over millions! Not a sin of Adam, or sin in any visionary sense, but a sin against God, which a child can understand, a child can define!

Thousands, sir, of precious ministers of Christ have renounced this sin, and I beg you do the same. I have fought this enemy ten years, and God, who taught my hands to war, has given me trophies of success. I have a cabinet of spoils. I have tobacco-boxes given me by noble captains in national service, and also by doctors of divinity, many of whom we delight to honor. I ask for your box,—the very box which figured so boldly at the Academy of Music! Give it to me, my dear sir, and it shall be to the good of my struggling cause, and the public will know that you, a venerable divine, are not descending to the grave, *trifling with a loathsome sin.*

Yours, respectfully, GEO. TRASK.

Fitchburg, Mass., 1859.

WOMAN TORN TO PIECES BY DOGS.—Mrs. Margaret Slattery, the wife of a sober, honest, and hard-working man, living on Winchester street and the bayou, while crossing the latter with a bucket of water in her hands, was attacked by a number of vicious dogs, and her limbs literally bitten to the bone. Mr. McGraw, living in the vicinity, hearing the agonizing shrieks of the victim, hastened to her assistance, and received a severe bite upon the calf of his leg. Officer Boyte and Mr. Sheridan soon after arrived, and securing a couple of shot-guns, killed four of the brutes, and severely wounded another. After the sufferer had been taken home, Dr. Shanks was called in, and that gentleman sewed up the wounds and administered morphine to her, so that she might be eased of the horrible pangs she was enduring. There are little hopes of her recovery.—*Memphis Eagle and Enquirer, July 15.*

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY

DR. J. C. AYER & CO.

LOWELL, MASS.

Price, $1 per Bottle; Six Bottles for $5.

Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

Ayer's Cathartic Pills,

FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetter, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Five boxes for $1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by

THEODORE METCALF & CO., BREWER, STEVENS & CUSHING, } Boston.
BROWN & PRICE, *Salem;*
H. H. HAY, *Portland;*
J. N. MORTON & CO., *Concord, N. H.*

Sold by Druggists and Dealers in Medicine every where. 6m May 7

LANDS FOR SALE.

A LARGE number of parcels of land are hereby offered for sale to persons of liberal and reformatory ideas and tendencies, sympathizing with the fundamental principles and general objects of the Hopedale Community. These parcels, lying in and contiguous to the village of Hopedale, Milford, Mass., and constituting a part of the original Community Domain, are of different sizes, ranging from two to twenty acres, and present a good variety of tillage and pasturage, together with some woodland—most of the tillage being under a high state of cultivation—and are designed either for simple building lots, or for small farms, as may suit different classes of purchasers. Upon some of them are pleasant dwellings, and tenements in the village may be rented by those unprepared to buy or erect buildings. In the immediate vicinity there is a Foundry, suitable shop room and power, and an unoccupied Mill-privilege, rendering the location a favorable one for mechanics either to commence or continue a business, and especially for those who may desire to combine with their usual avocations such horticultural employment as health, pleasure, or profit may dictate. Persons also of literary inclinations and pursuits may obtain that quiet retirement, and the opportunity for active, out-door manual or other exercise necessary to the highest usefulness and success in their chosen field of labor. And any or all of the class to whom the lands are offered, who may desire for themselves and families the superior moral and social influences of Hopedale, or who may wish to secure for their children the advantages of the Hopedale Home School—a flourishing Institution of much excellence, both in its general character and in its methods of instruction, designed to aid in the attainment of thorough, symmetrical, and practical Education—will find here unusual inducements for making themselves at Home.

These lands are within two miles of the Milford Station, on the Boston and Worcester R. R., by which communication may be had three times a day with Boston and the principal thoroughfares of New England.

Prices reasonable, and terms of payment suited to the circumstances of any honest, industrious, economical family.

For further particulars and all necessary information, inquire of E. D. DRAPER, Hopedale, Milford, Mass.

June 17, 1859.—tf.

HOPEDALE LANDS OPENED FOR SETTLEMENT.

We bespeak attention to Br. E. D. Draper's advertisement as above, offering for sale sundry parcels of Hopedale land. Some two years since, when most of the Joint Stock Property of the Hopedale Community was individualized and divided among the stock-holders, a large portion of the Community Domain went legitimately into the private possession of Br. Draper. He has recently caused his lands to be surveyed into homesteads of from two to twenty acres each, with a view to offer them for sale to persons friendly to our distinguishing principles, who may choose to settle in our midst. We hope that a goodly number of friends, cherishing a general sympathy with our people, and desiring to give their children the advantages of our excellent select and common schools, will avail themselves of the new opening. Seeing that we must be disappointed in not realizing the *Unitary social arrangements*, the anticipation of which originally attracted us hither, the next best thing is, to see as good a Neighborhood built up as circumstances will allow. We are therefore pleased with Br. Draper's new plan of offering small homesteads for sale to our friends scattered abroad. May the movement be crowned with success.—*Practical Christian.*